

THE Instructor

MAY 1961





... He saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! ...
—John 19:26, 27.

Behold Thy Mother!

by President David O. McKay

WE know little about the home life of Jesus, and it is not often associated with Mother's Day, but I think that the Saviour gives us a message on Mother's Day just as He does for every other phase of our lives.

Somebody, depicting the scene of Jesus' concern for His mother, has written this:

*When Jesus hung upon the tree,
He looked to John entreatingly
And said, "Son, behold your mother."
John harkened to his Lord's request
And to his home and to his breast
He took his Other Mother.*

*Other Mothers since that day
Whose blessed sons have gone away,
Concern our Elder Brother;
And on this holy Mother's Day,
To you, to me, does He not say,
"Son, behold your mother"?*

A renowned artist once painted an impressive picture of Mary kneeling by the side of a cradle, lovingly caressing in her folded hands the soft hand of her sleeping child. Tears spring from her eyes and trickle down her cheeks as she, peering into the future, glimpses the great responsibilities her darling must assume, and the mighty sacrifice He must make when He shall have become a man. Underlying the picture is this phrase:

And a sword shall pierce his side.

The artist pictures the mother recalling a prophecy expressed when the baby was blessed in the temple:

... This child is set for the fall and rising

(For Mother's Day lessons and of general interest.)

again of many in Israel; and for a sign which shall be spoken against;

(Yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed. (Luke 2:34, 35.)

When Joseph and Mary returned from Egypt, they lived in Nazareth. Today a little carpenter shop may be seen there. The villagers say that it is the shop in which Jesus, as a boy, worked with Joseph. I do not know. All we know is that Joseph was a carpenter and that Jesus undoubtedly worked by his side.

During the early childhood years of Jesus, Joseph and Mary went each year to Jerusalem to attend the Feast of the Passover. When Jesus was 12 years of age, they took Him to Jerusalem. At the close of the festivities, they set out on their return home. Thinking that Jesus was playing with other children in the group, they continued some distance without perceiving that He was not in the company. Not finding Him among their acquaintances, they returned to Jerusalem seeking Him. Finally, after a three days' search, they found Him in the temple, asking and answering questions of the doctors and other learned men. When Joseph and Mary came to Jesus, they rather rebuked Him. The mother said: "... why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Jesus answered, "... How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:48, 49.)

They returned to Nazareth with Jesus, and so far as we know, He gave to Joseph and Mary that filial obedience which every son owes to his parents. The mother's heart filled with pride as she saw

the lad grow in grace and in a knowledge of the things of the Lord. She kept all these things in her heart.

Another brief glimpse of their association we get in the story of the wedding at Cana in Galilee. The mother and Jesus, now a grown man, were both present on that occasion. The mother became greatly concerned because it looked as though the hosts, the bride and bridegroom, would be greatly embarrassed because of the scarcity of refreshments. The wine, usually served on such occasions at that time, was inadequate to serve to those who were present. The mother went to Jesus and said: "... They have no wine." He said: "... Woman, what have I to do with thee? mine hour is not yet come." (The term "Woman" in this case is used in the sense of endearment.) "His mother saith unto the servants, Whatsoever he saith unto you, do it." (*John 2:3-5*.)

It takes little imagination to see on that occasion not only admiration, but confidence of a mother in her son.

We also find Mary in Jerusalem at the Last Supper. She, with other women, was undoubtedly present in the room adjoining the one in which Jesus washed the feet of His disciples and from whose presence Judas left that night to betray his Lord. She was aware of the betrayal, was present at the trials before Agrippa and before Herod; and though many of the disciples fled from the scene, Mary stood at the foot of the cross to the last. Jesus, seeing her at the side of His beloved disciple John, said: "... Woman, behold thy son!" and to John, "... Behold thy mother! ..."

Mother's Day furnishes the occasion for the contemplation of the sublime, we might say the divine, attributes of motherhood; for the true mother, in her high and holy office, comes closer to the Creator than can any other sentient being.

It is important for young people — future mothers and fathers — to realize that intelligent home building begins with a young man and a young girl in their teens. Often the health of children depends upon the action of parents before marriage. In the pulpit and the press and particularly in the home, there should ring more frequently the messages that in their youth, boys and girls are laying the foundation for their future happi-

ness or misery. Young men, particularly, must prepare for the responsibility of fatherhood by keeping themselves physically clean that they might enter into that responsibility, not as a coward nor a deceiver, but as one honorable and fit to head a family. The young man who, in unfitness, takes upon himself the responsibility of fatherhood is worse than a deceiver. The future happiness of a wife and his children depends upon the young man's life in youth.

Let us also teach girls that motherhood is divine; for when we touch the creative part of life, we enter into the realm of divinity. It is important, therefore, that young women realize the necessity of keeping their bodies clean and pure that their children might enter the world unhampered by sin and disease. An unshackled birth and an inheritance of a noble character are the greatest blessings of childhood. No mother has the right to shackle a child through life for what seems, in youth, to be pleasant pastime. You cannot poison the spring of life and expect the stream to be unpolluted. Mary was chosen to be the mother of Jesus because she was a pure virgin.

In the relationship of childhood to parenthood, the Saviour has, as in all other phases of life, set an ideal example. If children truly love parents, they will strive to emulate the virtues so dimly glimpsed in the scriptures in the home of Joseph and Mary, but undoubtedly fully carried out in Jesus' life:

1. Purity of life.
2. Filial obedience during childhood.
3. In youth, nobility and graciousness that command admiration and confidence; unwavering confidence of mother.
4. Eternal love — a love so supreme that it faces death unhesitatingly.
5. Finally, a life-long responsibility of a son to contribute to the happiness and peace of the parents.

With sincere hearts, let us pray that God will bless the world today with intelligent, loving and God-fearing mothers who will instill into the hearts of their children a love of truth and righteousness. God bless the children with the desire and strength to bring the souls of such mothers satisfaction, merited pride, and contentment.

Cottage Meetings to Teach the Gospel



Cottage meetings provide an effective situation for teaching the Gospel to nonmembers of the Church. Whether there is only one person or whether there are several persons in the home, a cottage meeting may be held when the missionaries are allowed to give a prayer and a lesson in the home.

Not only are these meetings held in foreign mission fields, but they are also conducted in stake and regional missions, as pictured above. Here, missionaries Neil and LaVerle Christenson from the Salt Lake Regional Mission teach the Gospel to people who have come to Utah from Denmark. Brother and Sister Christenson are assigned to contact Scandinavian people through a certain area of the city. When they find the names of such people as Mr. and Mrs. Henning Jensen and their sons, Flemming, Preben, and Vagne, they contact them and present the Gospel lessons to them in their own home and in their own language.

Within the Salt Lake Regional Mission, of which Golden R. Buchanan is president, the Gospel is

(For Course 5, lesson of June 18, "Those Who Seek Truth Will Obtain a Testimony"; and lesson of July 9, "Missionaries Are Blessed when They Hunger and Thirst after Righteousness"; for Course 9, lesson of July 16, "Alma, the Courageous Missionary"; for Course 11, lesson of July 23, "Missionary Efforts and Their Results"; and lesson of August 6, "The Present Missionary System"; for Course 13, lessons of July 23 and 30, "How the Gospel Spreads"; and for Course 15, lesson of July 9, "Alma's Mission of Love," and lesson of July 23, "A Mission to the Lamanites.")

being taught to people in the Dutch, German, Japanese, Spanish, Indian, and Scandinavian languages.

Not only does this mission teach the Gospel to nonmembers from those places in their homes, but it holds regular Sunday Schools for members and investigators from each of the language groups. Through this practice, people who have been converted to the Church in their own country and who then come to the United States are not ignored and allowed to become inactive because they are unable to understand the language and thus are unable to participate actively in their own wards. They share in activities of the Regional Mission until such time as language is not a problem. Then they begin to attend their own wards. These people often are called to tract and hold cottage meetings as regular missionaries.

A cottage meeting gives the missionaries an opportunity to come close to the people whom they meet and to help instill within these people a knowledge and love of the Gospel. Here the missionaries can bear their testimonies and can call upon the Spirit of the Lord to be in the home of those contacted. Many people have been converted to the Church through the wonderful spirit found in these meetings as they have learned the truths of the Gospel.

—Nettie E. Taylor.

Honor Thy Father and Thy Mother

by Edward L. Christensen*

HAVE you ever entered a theater during the second act of a play? If so, you know what a wrong impression can be formed concerning the characters. To understand them clearly, you must see the entire play.

So it is in real life drama. When we appear as "actors" in the middle of the "family show," some of the things our parents do and say are hard to understand. It is difficult to realize that in "Act I," our parents were young like ourselves.

Fortunately, our parents have recently played our present "role." They have many delightful things to share with us about our "parts." These we find pleasant. There are some hard-to-remember "cues and lines," too. They sometimes bother us; when they do, it is good to remember that mother and father are "seasoned troupers" in the "family play"—we came in during the intermission.

Parents Change With the Times—Eternal Verities Do Not

It is not uncommon for a brash boy to look upon a pleading parent as old-fashioned. Let us take a good look at this assumption. Is it really old-fashioned to want to protect your most precious possession—a son or daughter—against the violence or disfiguration of a traffic accident? Is it old-fashioned to want true happiness for them, instead of passing pleasure? Is it old-fashioned to want them to learn painlessly from the experience of others?

Much of what is assumed to be old-fashioned about parents is not out of date at all. Actually, our parents have not been around long enough to become out of date. Their sense of values has changed, yes. But change is not old-fashioned, is it?

What has not changed? The basic things our parents learned have not changed—the eternal verities: honesty, chastity, goodness, truth, beauty, courtesy, thoughtfulness, responsibility, kindness, etc. Granted, these principles are ancient—they

are, in fact, eternal; but who dares to label them as old-fashioned or obsolete? No girl nor boy can safely quarrel with these fundamental truths.

The Responsibility of Parents

Frequently children become impatient with parental restraints. Young people wonder why parents are constantly concerned about behavior, friends, "hours," social activities, dress, church meetings, and all the rest.

Elder Richard L. Evans of the Council of the Twelve has explained why parents cannot—even if they would—free themselves from their children:

1. *The matter of natural affection.* Parents, having reared and cherished children, cannot feel free of their responsibility.

2. *The matter of law.* The law of the land holds parents accountable for the acts and utterances of their children. This is an unavoidable legal obligation.

3. *The matter of a sacred obligation.* Above and beyond the law of the land is a spiritual law decreed from heaven. Every parent is responsible for the children whom the Lord God has given that parent.¹

In regard to the responsibility of bringing up children in a knowledge of the Gospel, the Lord charged every parent in the Church as follows:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the SIN BE UPON THE HEADS OF THE PARENTS.

*For this shall be a law unto the inhabitants of Zion, . . . And THEY SHALL ALSO TEACH THEIR CHILDREN TO PRAY, AND TO WALK UPRIGHTLY BEFORE THE LORD.*² (Doctrine and Covenants 68:25, 26, 28.)

The Responsibility of Children

On the other side of the ledger, God has placed a solemn obligation on all children. Long ago on

(For Course 9, lesson of July 30, "Alma, the Younger"; for Course 21, lesson of August 13, "The Name You Bear"; for Course 24, lesson of July 2, "Parental Obligations"; and for home use.)

*Brother Christensen is professor of Business Education and Office Management at Brigham Young University. He received his B.S., M.S., and Ph.D. degrees from the University of Utah in 1938, 1939 and 1953, respectively; and he completed a year of post-doctoral research at Pennsylvania State University in 1959-60.

¹Richard L. Evans, *The Everlasting Things*, 1957 edition; Harper and Brothers, Publishers, New York, New York; pages 43, 44.

²Capitalization indicated by author for emphasis.

Mount Sinai, the Lord gave unto Moses the Ten Commandments. One of these sacred laws declared unto the children of men:

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Exodus 20:12.)

This commandment should be learned early in life. When righteously followed, it assures harmony in the home; it fosters trust, confidence, and love; and it nurtures true happiness throughout life.

Our parents have devoted their lives to us. They have fed, clothed, and watched over us. At considerable sacrifice, they have given us a good start. And what do they ask in return? Only true happiness for each one of us. Under these circumstances, can we with clear conscience shirk our solemn responsibility to them?

Value of Parental Counsel

A significant part of that precious heritage which enables a boy or girl to build quickly and securely on the experience and discoveries of others is the accumulated wisdom of his or her parents. By seeking counsel of parents, children do not have to go back to the beginning of things. In matters of morals, conduct, chastity, and problems that face all growing boys and girls, mother and father are obligated to help. It would be foolish for any boy or girl to pay a personal price for something that has already been proven. Heeding the counsel of parents gives youth a head start on experience.

Equally important, it prevents untold heartache, regret, and remorse.

Those Who Care Enough To Counsel

Having been lost at night in Boston's maze of winding streets, I was impressed with the fact that there are those who care and those who do not care. The one who really cared stopped to give directions.

A test of a parent's interest and love is his willingness to stop and give counsel. When growing up, we sometimes fail to see clearly the purpose in our parents' pleading, the love in their occasional lectures, or the kindness in their correction. As we grow older, we come to realize that parents counseled us because they cared.

Repay Parents With Honor or Shame?

Parents seek only our happiness; however, it is our responsibility to be more than happy. We must, every day, seek to live honorably, productively, and righteously.

When we do something dishonorable, when we act in a manner that is unbecoming to their teachings, and when we do something disgraceful, we are repaying them with ingratitude. Our every act reflects either favorably or unfavorably upon our parents. Can we bring shame and discredit upon them in return for their sacrifices, love, and service? Think about that. We are not true to mother, father, nor ourselves unless we perform in a manner which honors them.

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Draw near to God through family prayer

by H. Aldous Dixon

And they shall also teach their children to pray, and to walk uprightly before the Lord. (Doctrine and Covenants 68:28.)

FAMILY prayer is a strength of the Church. Parents cannot teach their children to pray unless they pray with them. Individual prayer is not enough to fulfill the commandment of the Lord.

Family prayer starts the day off right and closes it right, leaving an afterglow of love and warmth. Much of the family's happiness depends upon how the members greet the new day. Some fathers crawl unwillingly out of bed, peer out of the window, scowl and curse. Other fathers throw

open the shutters to the rising sun, breathe deeply of the fresh morning air and greet the new day with enthusiasm and with gratitude in their hearts for the privilege of living. And what a difference it makes to the family which type of father they have!

Humble people are as conscious of the presence of God as they are of the perfume of flowers in the springtime. It is always a thrill to be conscious of God, and sincere family prayer makes us conscious of Him. As when the flag goes by we thrill to our membership in the nation, so the recurrent consciousness of God's love makes us thrill to our kinship with Him.

Children reach out desperately for something to cling to in this stunned world where the tragedy

(For Course 27, lesson of July 23, "Lord, Teach Us to Pray"; for Course 1a, lesson of July 9, "We Pray to Our Heavenly Father at Home"; for Course 3, lesson of July 23, "We Are Commanded to Pray"; and for home use.)

of universal fear raises the constant question: "When will we be blown up?" Family prayer then becomes one of the most reliable sources of childhood security and family unity. It gives children the assurance that our Heavenly Father watches over them, and that right will finally triumph. This is indispensable to mental health. It is said that if religion were cast off, the psychiatrists would have to build a religion of their own.

In spite of our shortcomings as parents, if we make children sincerely feel that they are unreservedly and genuinely loved by God and their parents, they will most likely become wholesome and not neurotic individuals.

When the children of Israel were attacked by a warlike tribe led by Amalek, Moses sent out his army, under Joshua, to repel the enemy. Moses stationed himself on the top of a hill where Joshua's men could see him, and held up his hands.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. (Exodus 17:11.)

Similarly, when children see their parents stretch forth their arms in prayer, they take heart, for they know that their prayers will be answered. Family prayer not only develops faith in God and in His protecting power, but it also develops faith in ourselves and in our own destinies.

Family prayers should become a fixed and regular procedure, because that which we persist in doing becomes easier. Regularity has the advantage of a definition of time and place, and it prevents exceptions from occurring. The practice of saying family prayer should be consigned to the effortless custody of habit — *but certainly not the prayer itself.*

The concept of the habit of family prayer does not limit family prayers to regularly appointed occasions. On the contrary, some of the most vital prayers are offered when the family is called together in times of special stress or even under peculiar circumstances. And some prayers are offered when routine tasks allow time for reflection or meditation, as the following verse illustrates:

Prayer Time

*The while she darns her children's socks,
She prays for little stumbling feet;
Each folded pair within its box
Fits faith's bright sandals, sure and fleet.*

*While washing out with mother pains
Small dusty suits and frocks and slips,
She prays that God may cleanse the stains
From little hearts and hands and lips.*

*And when she breaks the fragrant bread
Or pours each portion in its cup,
For grace to keep their spirits fed
Her mother-heart is lifted up.*

*Oh busy ones, whose souls grow faint,
Whose tasks seem longer than the day,
It does not take a cloistered saint
To find a little time to pray.*

—Ruby Weyburn Tobias.

The father presides in his household, but he should call upon members of the family to pray. The late Elder John A. Widtsoe of the Council of the Twelve told us that we should speak to the Lord as a child to his father and lay our problems before Him and that a baby's prayer "... that I might not be naughty tomorrow" or "... may mother get well soon, ..." will reach our Father's ears.¹

Family prayer gives our Maker an opportunity to make known His will with regard to family improvement and family objectives, thus resulting in a unity of action through organized intelligence and inspiration.

President Brigham Young said:

If we draw near to Him, He will draw near to us; if we seek Him early, we shall find Him; if we apply our minds faithfully and diligently day by day, to know and understand the mind and will of God, it is as easy as, yes, I will say easier than it is to know the minds of each other, for to know and understand ourselves and our being is to know and understand God and His being.²

Family prayer brings God's presence close to the family; but, best of all, it tends to bring the family close to Him.

¹The Improvement Era, Vol. 40, page 160.

²Discourses of Brigham Young, arranged by John A. Widtsoe, 1943 edition; Deseret Book Company, Salt Lake City, Utah; page 42.

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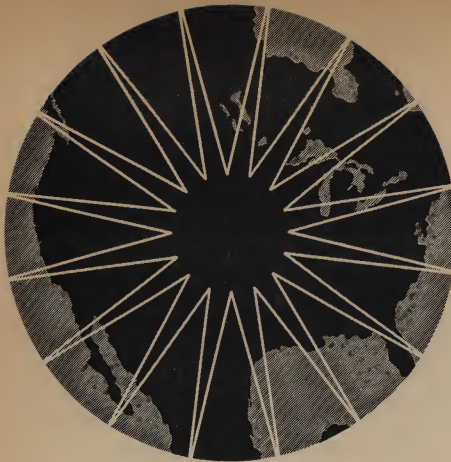
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Is Israel Being Gathered?

by O. Preston Robinson

FEW events in history have been predicted so frequently and in such detail as the scattering and gathering of Israel. History, both modern and ancient, clearly reveals how fully and completely the prophets' predictions in respect to the dispersion have been fulfilled.¹

What about the gathering? What promises, under the inspiration of the Lord, have the prophets given in respect to the ultimate restoration of Israel? Are these prophecies being as literally fulfilled as have those which predicted the scattering? Is the present return of the Jews to the new state of Israel a part of the gathering?

Prophecies Predicting the Gathering

Although the Lord was stern and definite in His warnings given through the prophets that Israel, due to her unrighteousness, would be scattered to the four corners of the earth, He mellowed His dire predictions with the loving promise that eventually His children would again be gathered, "... even as a hen gathereth her chickens under her wings, ..." (Doctrine and Covenants 29:2.)

Some of the specific scriptures which give this encouraging promise are as follows:

... Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. (Deuteronomy 30:3.)

(For Course 29, lesson of June 25, "Gathering of Israel," and lesson of July 2, "How Gathering Is Taking Place"; and of general interest.)

¹See O. Preston Robinson, "The Scattering of Israel," *The Instructor*, Vol. 95, August, 1960; page 264.

Hear the word of the Lord, O ye nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. (Jeremiah 31:10.)

... Then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance. (2 Nephi 10:7.)

Yea, verily I say unto you again, . . . Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other. (Doctrine and Covenants 133:7.)

These are only a few of the many specific promises given by inspired prophets that Israel will be gathered.² Now, the questions remain, how and when will they be gathered? What are the conditions which must be met before the gathering will take place?

Conditions Governing Gathering

There are specific conditions which *must* be met before the gathering of Israel can take place. These conditions are clearly given in all of the scriptures quoted above and are an integral part of the Lord's promises given in respect to the gathering.

These conditions are as follows:

[When thou, Israel,] . . . shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul. (Deuteronomy 30:2-5.)

²See also Isaiah 35: 49:22-26; Jeremiah 3:14-18; 16:14-16; 23:3-8; 31:7-14, 34; Ezekiel 36:8-38; 37:21-27; Amos 9:14, 15; 2 Nephi 10:8, 9; 25:14-18; 3 Nephi 16:4, 5; 20:29-46; 21:26-29; Doctrine and Covenants 133:6-15, 26-34.

Speaking of the Jews, Nephi said:

... And when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, ... (See 2 Nephi 25:15-17.)

These, then, are the conditions under which Israel will be gathered. The scattered peoples must believe that He who was crucified was the Messiah, Jesus the Christ, the Son of the Living God. They must accept Him, and pray to their Father in heaven through His name. And the Jews must cease to look for another Messiah.

Are these important conditions being met?

Nature of the Gathering

A careful study of the scriptural prophecies relating to the gathering of Israel indicates that there are to be two types of assembly in two separate places. The Prophet Micah, discussing the future of Israel, said, "... For the law shall go forth of Zion, and the word of the Lord from Jerusalem." (*Micah 4:2*.) Isaiah also predicted that the Lord's House would be established in the tops of the mountains and likewise stated that the law would go forth out of Zion and the word of the Lord from Jerusalem.

The Book of Mormon and modern revelations make it crystal clear that the gathering will be of two types and at two different places. The Restored Church teaches that Zion will be built upon the American continent and that those who have accepted the Gospel and are pure in heart will flow from all over the world unto this place. In fact, even the gentiles (those who are not literally of the blood of Israel), if they accept the Gospel, will be numbered among the children of Israel and will be gathered.

Jesus, during His brief ministration among the Nephites, said:

But if they [the Gentiles] will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance. (3 Nephi 21:22.)

Since the organization of the Church over 130 years ago, great numbers of souls have been "gathered" from the four corners of the earth. They have been baptized, confirmed and have accepted Christ's Gospel. This "gathering" is continuing at an accelerated pace with currently over 8,000 missionaries in all parts of the world, preaching the Gospel and bringing souls into the fold. This is a literal fulfillment of one phase of the gathering — the divine process of leading God's children back into His plan of salvation.

The New Israel

The Restored Church also accepts the fact of the literal return of the Jews to their promised land of Palestine. On May 14, 1948, the new sovereign state of Israel came into being. Before and since that time, hundreds of thousands of Jews have converged on Palestine, building the young state into a thriving, modern country. Is this, then, a literal fulfillment of the second phase of the gathering?

During the more than 2,000 years since the Roman Emperor Pompey, in 63 B.C., captured Jerusalem and took control of Palestine, the Jews have been scattered over the face of the earth. Nowhere have they found a permanent home. In nearly every country where they have settled, they have been persecuted, hated, driven and segregated. Not until the Balfour Declaration of Nov. 2, 1917, did the forlorn people see a hope for the future. This hope centered in their old promised land of Palestine. And from 1917 until 1947, influential Jews all over the world worked diligently toward the day, which at last came early in 1948, when they would have a home and a nation of their own.

Presently, there are approximately two million Jews living in the new independent state of Israel. Among these two million Jews there are only a smattering of Christians.

Is this, then, a fulfillment of the ancient prophetic promise? What about the ever-present qualification, or condition, always associated with the promise of the gathering? Have these people accepted Jesus Christ as their Saviour? Have they fulfilled the primary qualification of accepting Him and of praying through Him to the Father?

It seems apparent that despite the physical return of hundreds of thousands of Jews to their former native land, the second phase of the promised gathering, although it may be in the preliminary stages, is not as yet fulfilled. The presence of the Jews in Israel may expedite the potentiality of preaching the Gospel among them and, as was prophesied in *Deuteronomy*, of causing them to return unto the Lord their God and to obey His voice according to all that he commanded them — they and their children with all their hearts and with all their souls. When this time comes and when, "... The day cometh that they shall believe in me, that I am Christ," then the promise will begin to be fulfilled that the Lord has covenanted with their fathers, "... that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance."

In the meanwhile, the first phase of the gathering is definitely in process. Perhaps the stage has been set for the eventuality of the second phase.

After Baptism, What?

by J. Leonard Love*



After the newly-baptized person has been confirmed, it might be well for the bishop to bring him before the congregation to be introduced and to be made welcome among his new friends and in his new surroundings.

READ the words of the Master as He spoke to Nicodemus.

... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

On another occasion, when the Master went to John the Baptist for baptism, He said:

... Suffer it to be so now: for thus it becometh us to fulfil all righteousness. . . (Matthew 3:15.)

Yes, it is required of all of us that we be baptized to fulfill all righteousness and to enter the Kingdom of God. And when people are baptized into God's kingdom, a change takes place in them. They are born again. They enjoy a spiritual birth into, not only the kingdom of God, but a new way of life. They become "fellowcitizens with the saints" in the household of God, and the members of the household of God should not treat them as strangers, but as fellow citizens. This is evidenced in the words of the apostle Paul:

For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. (Ephesians 2:18, 19.)

When people join the Church, they leave the world and its way of life. They make a big change and take upon themselves a new life that requires much of them. Many times they change friends, ways of entertainment, habits, employment, and many other ways of living. Sometimes it is required that they even leave their families to become members of the Church.

Our responsibility as Church members is that of extending to the new members the hand of fellowship. We should welcome them warmly into

(For Course 13, lessons of July 23 and 30, "How the Gospel Spreads"; for Course 17, lesson of July 30, "Questions on Baptism," and lesson of August 6, "The Remission of Sins"; and of general interest.)

*Elder Love is a member of the General Church Welfare Committee and was president of the Northern California Mission from 1956 to 1959. He is also former bishop of the Yalecrest Ward, Bonnevile (Salt Lake) Stake. In addition to heading many civic organizations, Brother Love is the Governor's designee as Chairman of Aging in the state of Utah. He is the founder of several companies, among which are the Love Machine Company, Automotive Manufacturers Warehouse, and Diesel Electric Service and Supply.

the Church. We should never forget that the *evil one* will do everything in his power to discourage the new member in his step forward. Every effort should be made to assist them in becoming acquainted with the Church membership. Just as soon as possible, they should be absorbed into the various organizations and made to feel at home through activity and association with the other members.

In the meeting when the newly-baptized persons are confirmed as members of the Church, it would be a wonderful thing if the bishop or branch president would have the new members come to the front and stand before the congregation with him, to be introduced to the membership of the Church and to be made welcome. The presiding officer should always encourage the membership to extend the hand of-fellowship to the new members before they leave the building following the meeting. The presiding ward or branch officer should be sure that the heads of all the auxiliary organizations meet the new members, especially those who would be enrolled in their respective organizations.

When men come into the Church, it would be wonderful for them to receive the priesthood very soon and a welcome into the priesthood quorums. Here they can associate with the men of the Church and become acquainted with their new friends. The women should be made welcome and enrolled in the Relief Society so that they can meet their new friends and associate with these fine, active women. When the heads of the auxiliary organizations receive the names of the new children, they should visit the family and make sure that the children are invited to attend the organizations appropriate for them. It would be commendable if the heads of the auxiliary organizations would also assign members of their respective classes to invite the new members to attend the next meeting with them.

Every ward or branch in the Church should have a printed form that could be filled out at the time of the baptism of the new member giving the name, age, occupation, skills, background, abilities, interests, achievements, education, hobbies, attitudes, etc. With this information, the bishop or branch president can immediately assign the new members work where they can serve to advantage. New members can serve on committees immediately, such as the welcoming, ushering, entertainment, buildings and grounds, and welfare production committees, or serve with a good ward teaching companion. Athletics, scout committee work, music committee assignments, and ward choir participation are other ways by which they can meet the membership of the ward while being useful.

When a person humbles himself before the Lord in repentance and asks forgiveness of his sins and is baptized, the proving period of faith and seriousness has been met. The Church officers and members should not wait for a "testing period," but should act immediately in doing everything possible to get the new member into activity and to give him encouragement and strength. Every ward and branch in the Church should have someone assigned to counsel with the newly-baptized members — to visit with them in their homes, to answer their many questions, and to see that they become integrated. Such counselors should have a testimony of the Gospel and know how to explain its fundamental truths.

The members of the Church should invite the new members into their homes and treat them like brothers and sisters in the kingdom of God. In this way, the new members will soon find new activities and friends to replace those which may have been given up when they came into the Church.

Every ward and branch should have a committee organized to be at the door of the chapel to greet people when they come to Church. This should be done for every meeting, and especially on Sunday.

Today we are baptizing thousands of people, and we hear some of the members say that the missionaries are baptizing their contacts too fast, that these people are not converted and will not stay true to the Church. When is a person converted? Is it at the end of one discussion? At the end of five, 10, or 100 discussions? A person is converted when he is pricked in his heart and knows that the Gospel is true. They may not have a knowledge of the Gospel or the program of the Church after just a few meetings, but this is where the program of fellowship is important.

Some newly-baptized members will leave the Church, just as many stopped following after the Master; but at the same time, most of the newly-baptized group will remain true to the Church if the officers and the membership of the Church will extend their hand of fellowship and bring the new member into activity. There will be more new converts leave the Church because of the *failure* of its officers to give the new members activity and by the membership not making them welcome and helping them to make the adjustment to the new life after being born again, than there will be because they are coming into the Church too fast.

Let every officer and every member of the Church meet his responsibility in this new era. Think positively. Meet this challenge, which is to keep these new members active and happy in the Church.



IN OVERCOMING ADVERSITY THROUGH FAITH AND
FOREBEARANCE, WE DISCOVER OUR OWN ANSWERS TO . . .

What is God trying to teach me now?

by Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve

Faith Through Adversity

Mary was the petite daughter of a wealthy southern planter and physician whose medical and surgical skills were widely recognized. Scores of colored workers living and laboring on his plantation brought their wounds and woes to Mary. She also ministered to their spiritual needs. On Sundays she conducted and taught a Sunday School.

Mary's marriage to a son of a neighboring planter was heralded far and wide. Five children blessed that happy union before adversity came their way. This adversity came soon after two young itinerant missionaries interested them in the Gospel of Jesus Christ and the Book of Mormon. It later flared into persecution when those elders converted them; and when they were baptized, it raged into violent parental resentment. Mary's parents promptly disinherited her. To escape it all, they joined the Saints in Nauvoo, where, with a partner, Mary's husband opened a store. Still, adversity continued to stalk them. The husband and two of their children became ill with the fever that plagued Nauvoo at the time. Needed were the love and tender care of a skilled physician—Mary's father—but he apparently deserted them, and death ensued. Perhaps the physician was unaware of their illness; perhaps he was too far away.

(For Course 11, lesson of July 9, "Struggling to Keep Alive"; for Course 7, lesson of July 2, "President Young Guides Pioneers Westward"; for Course 8, lesson of May 28, "Guided by the Lord"; and of general interest.)

Whatever the reason, he did not come in this time of need.

The business enterprise (the store) failed and died, too.

In the course of time, Mary married James Brown, the captain of a company in the Mormon Battalion. With this company she traveled across deserts in the heat and dust to Santa Fe; thence with the sick detachment to Fort Pueblo; then to the Salt Lake Valley, cooking and washing for the soldiers under her husband's command. They arrived in Salt Lake Valley on July 29, 1847, five days after Brigham Young's entrance into the valley.

Captain Brown was immediately dispatched to California to collect the pay for his men. On his way going and returning, he visited with Miles Goodyear, a trapper who had settled on the Weber River. He purchased from Goodyear his holdings: ten square miles of territory, three log cabins and 75 head of livestock.

Early in the spring of 1848, Mary moved into the cabin and thus became the first lady in Brownsville, which later became Ogden.

Isolated for a time and barricaded in the cabin with her newly-born daughter for protection against marauding Indians while her husband was out herding or fencing the stock, milking goats, making cheese (the first in Utah), Mary, like all

*Blessed is he . . . that is faithful in tribulation
the reward of the same is greater in the kingdom of heaven
. . . For after much tribulation come the blessings.*

—DOCTRINE AND COVENANTS 58:2-4.

other Pioneer women, endured tribulations, stood up under testing adversities, made sacrifices. But, “. . . blessed is he [she] . . . that is faithful in tribulation, . . . For after much tribulation come the blessings. . .” (Doctrine and Covenants 58:2, 4.)

Once in her declining years she said, “That was a hard way to serve the Lord.” But she did serve the Lord; and He blessed her with a posterity that not only helped to build a city, but also to build up the kingdom of God. Numbered among her and her husband’s posterity are business, government, and Church executives, including bishops, stake presidents, and at least one General Authority of the Church.

Alone in Zion

About threescore years ago, another Mary, living in Holland, received into her home two itinerant elders and their Book of Mormon. After she, her husband, and their five children became members of the Church, they, too, were shunned, reviled, and hated by their people.

They yearned for Zion where they fancied they would be free from such persecution. Sacrificing a comfortable home, savings, and steady employment, they came to Ogden. But since the time of the earlier-founder, Mary Brown, Ogden had grown into a large, busy city — not unlike the one they left in Holland. They thought the missionaries would meet them there and that other happy, helpful souls would greet and lead them to a cheerful abode.

What a surprise they received! No missionaries were there to greet them — Mary really did not know how far from Ogden “her” missionaries actually lived; no relatives were there — they left them all in Holland; no Church officials were there — they were not aware of Mary’s coming; no friends were there except two unexpected lady acquaintances whom they had known slightly in Holland. These two ladies (sisters) took them into their humble home until other meager shelter was found.

This family came to Zion for the Church, so they went to Church; but no one seemed to notice them except to shun them as foreigners or “Dutchmen.” A friendly smile and a warm handshake now and then would have cheered them and made them feel welcomed. Too few, however, smiled; too few extended their hands; children laughed and parents snickered when they tried to speak. Americans in Holland had similar speech difficulties but they were never treated as “dirt-beneath-

our-feet foreigners,” as one of Mary’s sons expressed it.

“Let’s go home,” said Papa.

“No,” replied Mama, “I come—I stay. Ve will vork id outt.”

How truly she spoke; she did work it out. Papa couldn’t “work it out”; he had a health problem which worsened. Before his second anniversary in Ogden, he did go home — to his Heavenly Father. Then Mama had to “vork it outt” alone.

She got a job as a janitress in a high school. Her children helped her. It was hard, but “. . . blessed is he [she] . . . that is faithful in tribulation, . . . For after much tribulation come the blessings. . .” (Doctrine and Covenants 58:2-4.)

Some of her blessings have come to her through her children: a president of a stake, two bishops, a high councilman, a president of a school board, two successful business executives, a college professor, and a high school teacher. More are on their way — a numerous posterity — highly favored of the Lord.

There Are Many Marys

Another Mary, 2,000 years ago, gave birth to a Son in a stable. She fled with Him into Egypt to save His life. She saw Him crucified on a cross.

Through all generations of time, many Marys and other daughters and sons beloved of God have had adversities, tribulations, sorrows and tests. “For whom the Lord loveth he chasteneth, and scourgeth every son [daughter] whom he receiveth.” (*Hebrews* 12:6.)

And, “As many as I love, I rebuke and chasten: . . .” (*Revelation* 3:19.)

What is God trying to teach me now?

My answer:

Adversity, tribulations, and trials, such as the foregoing, are stepping stones to success and happiness for all those who bear and endure them even to the end.

Someone has said, “Fire is the test of gold; adversity of strong men.”

The scriptures support my answer:

“If thou faint in the day of adversity, thy strength is small.” (*Proverbs* 24:10.)

“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.” (*Matthew* 5:10.)

“My people must be tried in all things, that they may be prepared to receive the glory that I have for them, . . .” (Doctrine and Covenants 136:31.)



Today, thousands of missionaries are out in the world discussing the Gospel message and teaching the principle of repentance to those who will hear and study their words.

To obtain forgiveness for sins, we must . . .

Take the Steps to True Repentance

*by President S. Dilworth Young
of the First Council of the Seventy*

ALL of the boys, and many of the girls of our Church are prospective missionaries. A large proportion of them will go out into the world to declare the glad tidings. All will declare the same truths. They will preach the Gospel of repentance and will call on all those who will listen to them to repent.

First, of course, they will establish the fact that the Father and the Son are personages of tabernacle and that the Holy Ghost is a personage of spirit; indeed, that we are created in their image, as the book of *Genesis* declares. (See *Genesis* 1:26.)

Then they will teach that the Lord Jesus Christ is the Creator of this world, under the direction of His Father, and that we bear a peculiar relationship to Him; for, by accepting His teachings and taking to ourselves the offering of His sacrifice, we may be accepted in His kingdom and become His sons and daughters.

They will further teach that by having a living faith in the Christ and by repenting of our sins, we will have taken the first two steps toward entering His kingdom.

They will explain that the Lord has declared that no unclean person or thing can dwell in His presence or inherit His kingdom. They will also declare that there has been on the earth only one Man who is without sin — and that all others are sinners; but, that by repentance, sinners are forgiven of their sins and, thus cleansed by this forgiveness, they can enter into their glory in the presence of the Lord.

The whole gift of eternal life is offered to all men upon their repentance from their sins, after they have declared their faith in Christ Jesus and His exalting power. It is necessary to know clearly of what this repentance consists.

Does it mean that if I am doing some wrong thing and only desist when I discover that the penalty for doing it is the refusal of a temple recommend, I have thereby repented? No!

Does it mean that I can set the "bounds" of how far I may embark along a course that is evil to begin with and then feel that I am free from sin as long as I go no farther than the bounds I have set? No!

Or does it mean that, having been told by the bishop that my bounds are wrong and that I must

(For Course 17, lesson of July 9, "Overcoming Sin through Repentance"; for Course 3, lesson of September 3, "Repentance," and lesson of September 10, "When We Repent. We Do Not Repeat Our Mistakes"; for Course 5, lesson of August 6, "A Merciful Person Is Willing to Forgive"; and for Course 9, lesson of July 16, "Alma, the Courageous Missionary.")

conform to the Church standard in that thing and change my pattern, I agree because he has the power to withhold some desired blessing, such as an ordination, a recommend, or a mission? No!

None of these types of ceasing from sin are true repentance. Repentance is a voluntary act that comes after one has become conscious of his guilt or his shortcomings.

I interview many people, both young and old. I have come to the conclusion that those whose analyses of their situations and whose acts are based upon the fear of a denial of a privilege neither understand the law of repentance nor are being guided by its principles.

I believe that true repentance will not come until one has a *desire* to repent — based on his desire to be in harmony with the Lord. Once knowing of the love of Christ, the sinner begins to yearn to come within the shelter of that love. This presupposes that the person thus involved will have, or will gain, a knowledge of the Lord Jesus Christ and His purposes as they concern us.

One learns, for example, that the death on the cross suffered by the Lord was endured so that man would not have to so suffer for his own sins—the proviso being that the individual would repent. A person who has committed a really heinous sin finds no relief from his guilty suffering, if he has a conscience. When this person comprehends the nature of the Lord's sacrifice, he yearns to gain the peace promised. He turns to the Lord and pleads. In the awfulness of his plight — in his desperation — he realizes that the Lord loves him to have endured so much for him, and a reciprocal feeling for the Lord enters his being. He begins to love the Lord. He begins to want to come under the shelter of His forgiveness. In this he is right, for the Lord has indeed promised that he who repents will have his sins forgiven and forgotten. (See *Ezekiel* 18:21, 22.)

There are four steps to the act of repentance. The first of these is *Godly sorrow* for the act. Paul mentions "Godly sorrow" which leads to repentance and warns us that the "sorrow of the world" leads to death. (See *II Corinthians* 7:8, 11.) Godly sorrow, then, is the sorrow which leads to contrition, to suffering for the sin committed, and to a true desire to take the second step, which is to *confess* the sin. The confession will be voluntary and will cover the whole sin, not just part of it.

The Lord describes the general principles upon

which confession is to be made. (See *Doctrine and Covenants* 42:88-93.) The judge in Israel is the bishop, and to his bishop the offender should go to make a full and frank confession. Whatever his sin involves, the bishop will direct him as to how to proceed to take the third step, which is to make *restitution*.

Perhaps the degree of seriousness of the sin is set by the amount of restitution which can be made. Certainly, a murderer cannot make restitution; he cannot give back the life he took. The adulterer will find it difficult to restore the covenant of fidelity to his spouse, or to the family of his paramour, once it is broken. On the other hand, one can return stolen goods or replace them with equally valuable things; he can, though it is difficult, correct a lie or a deceit or a misrepresentation.

The bishop will direct this effort toward restitution. By it will be measured the sincerity of the repentance.

Finally, the sinner *resolves* never to commit that sin again. By the success of his resolution carried throughout his life, he earns the forgiveness of the Lord. Having made restitution and having succeeded in not repeating the act, the sinner reaches peace and may have assurance in his soul that, though his sin be scarlet, he will be made white as wool — the sin forgiven and forgotten. (See *Isaiah* 1:18.)

Should he return to his sin and repeat it, then he is not forgiven, neither for the original sin nor for the repetition. In the Gospel, the reference to the dog returning to his vomit and the sow to her mire (*II Peter* 2:21, 22) is illustrative of what happens to such a person.

People — young and old — need to understand this fourth phase of true repentance. Many who come to me with their troubles do not seem to realize that they must not repeat the offense. True repentance will be accompanied by a firm, unshakable determination to cast from oneself the sin forever. This, then, is the path for the sinner who wants repentance. Having taken such steps, he is forgiven by the bishop and the Church, and he has the assurance that the Lord will forgive him if he endures to the end.

Editor's Note: The author's experiences with people make him very conscious of the need many people have for repentance. Attitudes even toward the more serious sins are often faulty. Here the author discusses the means of forgiveness for any sins which would otherwise blight the soul.

How Can I Help Another?

DON'T FIND FAULT;
FIND A REMEDY.

by Reed H. Bradford

Main Idea: Whoever understands certain basic principles of human motivation and behavior can increase his efficiency in helping others.

"Oh, how I wish I could help him!" How many times have you heard someone make a statement such as this? It is a desire that characterizes a true Christian, for it was Jesus who said: "This is my commandment, That ye love one another, as I have loved you." (John 15:12.) But having only the desire to help is not sufficient. Rather, one must understand certain basic principles of human motivation and behavior before he can be efficient in helping others. The following are some of these principles:

1. *One should ask for, and live worthy to receive, the influence of the Spirit of the Lord and/or the Holy Ghost.*

Everyone who comes into the world is enlightened by the Spirit of the Lord, and those who are properly baptized into the Church of Jesus Christ of Latter-day Saints are entitled to the influence of the Holy Ghost. In all his action, a Christian seeks to have such an influence in his life. The Lord has said: "Pray always, and I will pour out my Spirit upon you, . . ." (Doctrine and Covenants 19:38.) Effective prayer means that the individual is teachable. In all humility he wants to know what is the right thing to do; and he tries to rid himself of prejudice or bias so that the truth might be perceived. (See "Draw Near to God through Family Prayer," page 150')

Yet it is not enough simply to ask to know His will. One must continually study. He must read, think, observe, and reflect constantly upon the meaning of the teachings of the Saviour. This is a process that should continue throughout one's entire life.

But only by *living* the principles of the Gospel can one understand them. And this attempt must be an honest and sincere one. Again the Lord has indicated:

. . . For I have decreed in my heart, . . . that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. (Doctrine and Covenants 98:14.)

Prayer, study and righteous living are the three requirements for a partnership with the Spirit of the Lord and/or the influence of the Holy Ghost.

(For Course 3, lesson of June 4, "We Love Our Neighbors as Ourselves"; for Course 5, lesson of September 3, "Am I My Brother's Keeper?"; for Course 27, lesson of September 17, "Thou Shalt Love Thy Neighbor"; and for home use.)

*Titles and pages in parenthesis are supplementary articles in this issue.

2. *One should try to be sure that what he will do has a good chance of helping someone in a way the Lord would approve.*

When has one really helped another person? One of the best answers to this question would be, when one has treated him as the Saviour would treat him. (See "Jesus Heals the Blind Man," page 163.) One might say that the over-all objective of living, as stated by Him, is to obtain *eternal joy*. Consider this statement:

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (John 15:11.)

To obtain eternal joy, one must live in accordance with principles that bring such joy. ". . . When we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine and Covenants 130:21.)

3. *A feeling of love between two individuals tends to promote their acceptance of each other's actions.*

Plato stated this thought as follows: "Whom can I teach but my friends?" Human beings in most cases tend to accept statements and actions only of those with whom they feel in harmony. (See "Mother and the Love of God in Children," page 162.) When one knows that someone loves him as a person, he will even accept criticism of some of his actions by that person because he realizes that a distinction is being made between *rejection of some of his actions* and *rejection of him as a person*. The life of the Saviour is full of examples where He made such a distinction. Of those who were crucifying Him, He said: ". . . Father, forgive them; for they know not what they do. . ." (Luke 23:34.)

In more recent times He said:

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death. (Doctrine and Covenants 121:43, 44.)

4. *One should seek to understand the person he would help. One way to accomplish this is to try to place oneself mentally in his position.*

Solomon, in a supplication to the Lord, once said: "Give therefore thy servant an *understanding* heart . . . And (it) . . . pleased the Lord, that Solomon had asked this thing." (1 Kings 3:9, 10.) It is a universal principle of teaching that if one

wishes to assist in the development of intelligent thought and action in another person, one must understand that person's present state and condition. It is usually difficult to teach calculus to someone who has never been taught the basic principles of mathematics. Joseph Smith put it simply when he said that one should not be given meat until he has first been able to digest milk.

If one wishes to help another correct his behavior, one should do everything possible to discover the reason or reasons for that behavior. One thing that will help in this process is for one to try to think of himself being in another's position. Try to see how it looks *from his point of view*. Let a parent try to remember how he thought and felt when he was a teen-ager. Let a teen-ager try to put himself or herself into the role of a father or mother. (See "Honor Thy Father and Thy Mother," page 148.) Such a conscious process may bring a whole set of new insights as to why a person is behaving as he is. One can then proceed to appeal to him in ways that have a greater chance of being understood by him. And only when he does understand from within will growth and development of his personality be possible.

5. *Only when an individual understands a principle within himself and lives in accordance with it has he really been taught.*

There is a difference between knowledge and understanding. One can memorize items of information, but to understand them requires something more than memory. One of the greatest assets in gaining understanding is experience, either actual or vicarious. One might memorize the principles of what constitutes a good parent in a few hours' time, but it takes years of earnest effort and experience in parenthood to understand them. A student remembers a lesson more effectively if he has been a participant in presenting it.

The aim of any teacher is to involve his students in an understanding of the principles of the Gospel of Jesus Christ. His final aim is to help the student not only to *know* about them, but to *understand* them so well that he will *live* them. He hopes that the individual will abide by the principles, even though at times he will be rejected by those who do not understand. (See "As Teachers, We Are Their Leaders," page 169.)

One who wishes to help another, therefore, tries to increase the knowledge, skill and wisdom of that individual. Only with such tools can he find solutions to his problems. It may seem easier to "fight

the problem" rather than seek solutions to it. But a continuous growth in knowledge, wisdom and skill provides a "joy of becoming," as well as the solution to many difficult situations.

There are two genuine kinds of joy that come to anyone who intelligently helps others. First, there is the satisfaction that derives from seeing a fellow human being experience *relief* from sorrow and experience *happiness* that comes from personality growth. Second, to be able to help others means that one must be mature himself. Jesus spent many years of his life in preparation for a three-year mission. Such mature preparation gives any individual a lasting joy.



SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "Have I Done Any Good?" first verse, *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 58.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number: Instrumental or vocal.

Lesson: "How Can I Help Another?"—Father leads.

A. Let different members of the family present different ideas in the lesson. For example, some of the younger children might tell how one should pray.

B. With regard to idea 4, "one should seek to understand the person he would help," it might be possible to do some role playing. (See *The Instructor* for March, 1961, page 96: "Role Playing" by Dr. Alton P. Hadlock.) Teen-agers might play the roles of their parents and see how they would deal with some of the family problems.

C. Concerning idea 5, "only when an individual understands a principle within himself and lives in accordance with it has he really been taught," try to think of things the family might do together to help everyone understand the joy that comes from loving others. One family, for example, went together to visit a woman who had arthritis for many years. They helped with the house work. They brought food. Her appreciation brought them new happiness.

Hymns: "Ere You Left Your Room This Morning," *The Children Sing*, No. 118; also, *Hymns*, No. 31.—Children.

Scripture Memorization: Family will memorize *Moses* 1:39, and Doctrine and Covenants 130:21.

Activity: Chalkboard story, "Jesus Heals the Blind Man." Mother tells, helping family to understand that they can help others, even as Jesus helped the blind man.

Hymn: "Sweet Is the Work, My God, My King," *Hymns*, No. 168.—Family. Prayer.



A mother reflects her love of God in her relationship with her child and thus instills this love in the child.

A MOTHER'S teaching can set the stage for knowledge of God and love of God in her children. The depth of her love of God is reflected in the child.

Elaine St. John, some ten years ago wrote, "My Friend God," which has been republished in January, 1961, *Guideposts*, for which she is a roving editor. I quote from pages 20-22:

"My daughter, Kristen, has just turned 6 years old . . . a thoroughly joyous being who inhabits a small tanned body and inspects the world curiously through unperturbed blue eyes.

" . . . She has one special friend with whom no liberties are taken. That is 'My Friend God. . .'"

One Sunday, out of the din of blaring radio and the noise that Kristen's younger brother was making, Kristen pleaded, "'My Friend God wants me to have peace.'

"In the abashed silence that followed, Kristie didn't even look up. . .

"Since then, I, who introduced them, have been humble before . . . the unflinching simplicity with which she approaches Him.

"Where did she get her facts? She got them from the usual sources. . . Bible stories we read at home, *Psalms* we say together, from the little Sunday School where she and her playmates learn hymns. . .

"She has found that her Heavenly Father is always around, a thing she cannot truthfully say of her earthly parents. She is sure He created all things good and beautiful, hence He is a powerful ally, fully capable of assisting her with any problem. He has never let her down. . ."

After searching futilely throughout their four-acre lot for Kristen's red wagon, "'Well,' advises Kristie matter-of-factly: 'we'd better ask God.'

"And because her blue eyes are fastened trustfully on mine, I sit down on the stone wall beside her; and we ask. . .

"Suddenly, we are prompted to look in the coal

(For Mother's Day lessons; for home use; and of general interest.)

Mother and the Love of God in Children

by General Superintendent George R. Hill

shed, an unheard-of place for the red wagon anytime—especially during summer months.

"We go to look. It is there. We hug each other, rejoicing. Scrambling into the wagon and pushing off with one foot, Kristie says 'Thanks, God.'"

Another time Kristen had a bad spill. While carrying a glass bottle, ". . . A razor-sharp fragment from the broken glass cut deeply into the palm of her hand. When I reached her side, the blood was gushing upward in a terrifying, irregular fountain. I used my fingers as a tourniquet . . . while we contacted the Emergency Hospital.

"'I want to make a prayer' she told Grandma in a small voice, 'but I haven't any words. You make the words, Grandma.' But because Grandma's words were slow in coming . . . Kristie patiently made her own prayer: 'God,' she said, 'You love me. Even if all the blood runs out, You are my life, and I love You.'

"In that confidence she rested.

"At the hospital, the cool, young doctor refused to perform the necessary surgery while I was in the room. . .

"'You just wait in the hall like the doctor says, Mommy,' she advised.

"Forty minutes later I re-entered surgery.

"'Everything in her hand was laid wide open,' the doctor said gravely, 'But your daughter has full use of all her fingers. No permanent damage. It was a miracle.'

"'It wasn't a miracle,' said my little daughter firmly. 'It was my friend God.'"

How many "Kristens" are there who can speak of "my friend God" with a certainty that He will answer their prayer? How can the Sunday School implement the parents' teaching, and at what age should that help begin?

How early can we start in those very impressionable years?

Late in 1959, I attended a preparation meeting of University Stake at which all of the boys and girls who had been baptized during the year had the privilege of bearing their testimonies. It was a marvelous demonstration of the nearness of Heavenly Father to those boys and girls.

When they separated for department work, there was also a class for teachers of 2-year-old

(Concluded on page 164.)

"Isaac Blessing Jacob"

THE STORY

When Isaac was old and his eyes were dim so that he could not see, he called Esau, the firstborn of his twin sons, to him and said:

... I am old, I know not the day of my death: . . . take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; . . . make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. (Genesis 27:2-4.)

After Esau left to do his father's bidding, Rebekah, the wife of Isaac, planned to get the father's blessing for her beloved younger son, Jacob. She felt certain, in her own mind, that he was more worthy of a father's blessing than was his brother, Esau. She could not forget that Esau had been indifferent to his parent's wishes at the time he married two Canaanitish women. Had he not also sold his birthright to Jacob for a mess of pottage and had he not always shown more interest in worldly things than in things of a spiritual nature?

Rebekah laid the scheme before Jacob. She told her son that she had overheard Isaac ask Esau to kill some venison and make him some savory meat to eat, and that after he had eaten, Isaac was to give Esau a father's blessing.

The mother had plans for her younger son so that he, instead of Esau, could receive his father's blessing. Revealing her plans to Jacob, she said:

... My son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

But Jacob said to his mother, ". . . Esau my brother is a hairy man, and I am a smooth man: My father . . . will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."

His mother answered, ". . . Upon me be thy curse, . . . obey my voice, and go fetch me them."

Jacob did as he was told, and his mother made the savory meat such as his father desired.

Rebekah took the fine clothes of Esau and put them on Jacob, and on his hands and on the smoothness of his neck she put the skins of the kids of the goats. She handed Jacob the savory meat and bread and bade him go to his father.

Jacob went to his father and said, ". . . I am Esau thy firstborn; I have done according as thou badest me: . . . sit and eat of my venison, that thy soul may bless me."

Isaac, realizing that it was such a short time since Esau had left him to go hunting, said ". . . How is it that thou hast found it so quickly, my son?"

Jacob answered, ". . . Because the Lord thy God brought it to me."

Isaac then said to Jacob, ". . . Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."

Jacob went closer to his father. Isaac lifted his hands and felt of his son's face and hands. "The voice is Jacob's voice, but the hands are the hands of Esau." Satisfied that it was indeed Esau, he ate of the food that was brought him and drank the wine. Then

(Concluded on opposite back of picture.)





**ISAAC
BLESSING
JACOB**

From a Painting
by **Govert Flinck**
Dutch School: 1615-1660

Reproduced for The Designer
by Wittenburg Lithographing Co.

"Isaac Blessing Jacob"

THE STORY (Concluded)

he blessed Jacob, saying that God would bless him with the "... fatness of the earth, and plenty of corn and wine: ..." He continued:

Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

As soon as Isaac had finished blessing his son, and Jacob had left, Esau came back from hunting. He had made savory meat from the venison and had brought it to his father. Isaac said, "... Who art thou? And he [Esau] said, I am thy son, thy firstborn Esau."

Isaac trembled. He told Esau that his brother had come and taken away his blessing.

Esau said, "... he hath supplanted me these two times: he took away my birthright; and ... now he hath taken away my blessing." Then he turned to his father saying, "... Hast thou not reserved a blessing for me?"

Isaac told Esau of Jacob's blessing and Esau appealed to his father again, saying, "... Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept."

Isaac answered him by saying:

... Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Esau hated Jacob because of his father's blessing, and he said in his heart, "... The days of mourning for my father are at hand; then will I slay my brother Jacob."

Rebekah hearing that Esau might do harm to Jacob called the latter to her and said:

... Arise, flee thou to Laban my brother to Haran; ... tarry with him a few days, ... Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? (Genesis 27:8-45.)

Jacob went to Haran where he worked for Laban. It was twenty years before Jacob came back to Canaan. He never did see his mother again on earth.

THE PICTURE

The picture, "Isaac Blessing Jacob," was painted by Govert Flinck (1615-1660) of the Dutch School of Art.

In the picture, our attention is focused on Isaac, an old man who is almost blind. He is reclining on a couch. Over his shoulders is a richly embroidered red coat. By the side of the bed in fine raiment is Jacob. He is receiving the blessing intended for his brother Esau. Isaac feels the fur-covered hand of Jacob, the deception used by the mother so that the father will think it is Esau he is blessing. On Jacob's face is a look of anxiety. Will Isaac his father really accept him for his brother, and give him a father's blessing?

On the table in the background is the savory meat that Jacob brought to his father.

The mother stands by the bed. In deceiving the father, she loses her son. She does not see him again because he leaves home to escape the wrath of Esau, the older brother. —Hazel W. Lewis.

Jesus heals the blind man

by Marie F. Felt



IN the land where Jesus lived, the people used to go to synagogues to hear the things that our Heavenly Father would have them know. Jesus sometimes stood in the pulpits of these places to teach the lessons which He knew would help them to be a better people. When He was in Jerusalem, however, He would sometimes preach to the people in the grounds of the temple.

One Sabbath morning, Jesus and a few of His disciples were in the courtyard of the temple. Jesus was telling the people things that were good for them to know, but it made them angry to be told such things. They picked up rocks and began to throw them at Him. When Jesus saw how angry the people were and what foolish things they were doing, He and His friends quickly made their way through the crowd and left. [End of Scene I.]

As they left, Jesus noticed a blind man standing by a wall. The disciples, too, looked at the man. They then turned to Jesus and asked Him why the man was blind. They wondered if God was punishing him. Jesus told them that our Heavenly Father loved the blind man just as much as though he could see.

The blind one smiled. He was happy to hear Jesus talk that way. He wanted to be good and to do good. He felt that if only he could see, he could do much more good than he was now able to do.

As the blind man turned to thank Jesus for His kind words, Jesus made some clay, using the dust of the street and some saliva. This He put on the man's eyes. Then He told the man to wash it off in the pool of Siloam. The blind man did not stop

to wonder if any good could come from washing his face. He went as fast as he could, using his cane to guide him in the right path. He had faith to do exactly as Jesus said, so that he might be healed. [End of Scene II.]

When the blind man reached the pool, he dipped his hand into the water and bathed his eyes. As he opened them, he found that he could see. He could see other people at the pool, the water, the blue sky and the beautiful flowers. Oh, how thankful he was, and how happy! Now he could work. He would not have to beg any more from the people who passed by. He thought how wonderful that would be.

As he walked down the street, many people who knew him spoke to him. They noticed that he could see, and they were surprised. They told others about him. Everyone became quite excited about this wonderful thing and hurried with him to the Jewish rulers. These men questioned him about the healing and about who did it. Some of them objected to Jesus healing on the Sabbath day. They wanted the man to say that Jesus was not sent to this earth by our Heavenly Father because He had healed on the Sabbath day, but the man would not. This made the rulers very angry, so they put the man right out of the synagogue. They told the people not to help him in any way. [End of Scene III.]

As the man was going down the street, he again

(For Course 5, lesson of July 30, "Our Heavenly Father and Son Are Merciful"; for home use, and of general interest.)

met Jesus, who, by this time, had heard what the rulers had done. Jesus asked him if he believed in the Son of God. The man asked who the Son of God was, and Christ answered that it was He. When the man learned this, he fell on his knees before Christ, worshiping Him. He was grateful in his heart for the wonderful blessings that he had received. [End of Scene IV.]

How to Present the Chalkboard Story

Order of Episodes:

Scene I:

Scenery: The courtyard of the temple.

Action: Jesus is seen preaching to the people. A few of His disciples are with Him. The people are throwing rocks at them. Jesus and His friends leave.

Scene II:

Scenery: The outside of the courtyard. The wall of the courtyard is seen in the background.

Action: Jesus and His friends see the blind man by the wall. They ask if our Heavenly Father is punishing the man; Jesus gives His reply. The blind man is grateful and thanks Jesus. Jesus heals him.

Scene III:

Scenery: A public bathing pool at Siloam.

Action: The blind man is seen bathing his eyes. He finds that he can see. He tells those about him of his good fortune. These folks hurry to tell the Jewish rulers, who condemn Jesus for healing on the Sabbath day.

Scene IV:

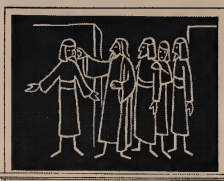
Scenery: A street scene.

Action: The once-blind man meets Jesus as he is walking down the street. He learns that Jesus is the Son of God. He falls on his knees before Him as he expresses his gratitude.

Suggested Scene Staging



Scene I



Scene II



Scene III



Scene IV

• • •

MOTHER AND THE LOVE OF GOD IN CHILDREN (Concluded from page 162.)

children conducted by Marilyn Wood. Sister Wood, I was told, was very helpful to the teachers who had been appointed to teach the classes for 2-year-olds in that stake.

A few months ago, University Stake was divided and the new University Stake consists entirely of students at the University of Utah. This stake has six wards. The fifth ward lists 68 in the cradle roll among 394 members. The second ward lists 64 in cradle roll with 472 members. Most of these young mothers need and want to come to Sunday School. Therefore, they have classes for 2-year-old children, which some of the mothers teach while the rest attend elsewhere.

Since the Sunday School General Board so far has made no provision for 2-year-old children, the enterprising University Stake Sunday School superintendency called Sister Marian I. Jensen to be the stake Sunday School adviser for the teachers of the 2-year-olds. Sister Jensen at once conceived the idea of writing 52 lessons, all centered about Jesus and the love of Jesus. These she has sten-

ciled and bound so that the teachers of these precious 2-year-olds in her stake may each have a copy.

I have attended one of these classes and a worship service for 2-year-olds. I was very much pleased by each. I was reminded of a nearly 3-year-old boy who, when the Junior Sunday School co-ordinator asked for volunteers to give the morning prayer, jumped up and said, "my turn," and then gave a lovely prayer, unassisted. This shows how real is their Heavenly Father to those children who are taught very early to know Him and to love Him. The role of Mother in such a home is great.

In many wards, young married people predominate as shown by the large number of "cradle roll" children reported. Many of these young mothers would like to go to Sunday School with their 2-year-old children.

Fortunately, double session makes all of this possible.

The Worship Service Is Designed to Increase Spiritual Growth



A child will grow through well-guided participation in the worship service.

Many questions regarding policies in the Junior Sunday School department are directed regularly to members of the Junior Sunday School Committee of the General Board. These questions may have been solved for some, but for those with whom these problems rest, the answers will help them to conduct a more beneficial and spiritual school. Two such questions which specifically concern Junior Sunday School coordinators will be answered here.

The First Question:

Is it the responsibility of the stake Junior Sunday School coordinator to give suggestions for a theme for each month around which the coordinator and member of the Sunday School superintendency may build the worship service?

The recommended program as outlined in *Policies and Procedures for Junior Sunday School Worship Service* gives the most adequate reply to this question:

There is no need for a special theme to be followed for a month or any other period of time. Each worship service, both opening and closing exercises, has a general objective in mind—that of providing a spiritual experience for all who attend. The important thing to keep in mind at all times is spirituality. One would need to ask, "Will everything that is to be done during the worship service today contribute toward the

*spiritual growth of the children?"*¹

Classrooms of the Junior Sunday School should be the laboratories for the preparation of songs, talks, stories, and other presentations in the worship service. These presentations, then, are worked around the lesson materials and not around a special theme for the month. Such a practice not only allows more adequate preparation for participation in the worship service, but it also effectively supplements the lesson material. This point was stressed in the 1961 *Convention Instructor* as follows:

*When preparing an inspirational talk, the children and teacher might well choose from the lesson manual a faith-promoting story; a historical event that would help build a testimony; or a parable that would strengthen the message of the lesson. . . .*²

The Second Question:

Should there be an assistant Junior Sunday School coordinator?

The recommended list of officers and teachers for a complete Junior Sunday School staff as it appears in *The Sunday School Handbook*³ does not include an assistant coordinator.

¹*Policies and Procedures for Junior Sunday School Worship Service*, Deseret Sunday School Union Board, Salt Lake City, Utah; page 55.
²*The Instructor*, 1961 Convention issue; page 13.

The Sunday School superintendent is in charge of Junior as well as Senior Sunday School services. Since the coordinator works with one member of the superintendency in planning and conducting the exercises, there is really little need for an assistant coordinator.

The priesthood is always in charge of the Junior Sunday School, and a member of the Sunday School superintendency should always be present. He presides over the meeting when a member of the bishopric is unable to attend, and he generally opens the Sunday School with a greeting. At a time previously determined, he turns the meeting over to the coordinator, who conducts the service from there.⁴

When a change takes place as to the member of the superintendency in charge of the Junior Sunday School service (usually each three months), this transition is made successfully, in part, by the insight and on-going leadership of the coordinator.⁵

The presence of an assistant coordinator would tend to divide the responsibility and thus weaken the security achieved through continuity of service.

—Hazel F. Young.

³*The Sunday School Handbook*, March, 1959 edition; page 33.

⁴*The Sunday School Handbook*; page 35.
⁵*Policies and Procedures for Junior Sunday School Worship Service*; page 33.



"Are Your Stake Preparation Meetings Effective?"

Recently I watched a stake board member put the last touches on her preparation meeting lesson to be discussed the following Sunday. As she was an active professional schoolteacher who was taking some graduate work at a university, every minute was needed for her work and her lessons. However, she had spent hours that week preparing pictures, mimeographing quotations and drawing sketches to help the Sunday School teachers in her department. As a result, she gave materials to the teachers of her department that most of them could not have gathered by themselves, and it prompted them to enliven their own lessons.

Obviously, it would be wrong to suppose that this adviser's work took the place of all the preparation of each of the teachers. If this were so, her work would not be helpful, because no teacher can teach who has not made the lesson his own. Every wise teacher in the department spent time correlating this preparation material with what she had already assembled, and applying the methods recommended by the adviser to the needs of her own class.

Unfortunately, there were two teachers in the department who missed preparation meeting and the benefit of this excellent preparation. Superintendents need to be constantly alert to see that all the teachers appreciate the opportunity they have of getting help from the adviser. Many new teachers come into the faculty without knowing of this wealth being offered them. This is especially so

in those stakes which are not fortunate enough to be operating under Plan I of stake board organization, which calls for frequent visits to the classes from the board advisers. Without these visits, the teachers have only preparation meeting to supplement their personal studies and the individual contacts the board member can make with them.

Some stakes with widely scattered or small wards are forced to use Plan II of stake board organization which staffs the stake board by teachers who continue to teach their classes in the ward Sunday Schools. Obviously, this is a less effective plan than Plan I, which calls for full-time stake board members. Ward superintendents can help overcome one of the objections to Plan II; namely, that the teacher-board member is playing a dual role and the superintendent forgets the board-member role. If "x" teacher is teaching Course 1 in the "y" ward and is made an associate board member for Course 1, the plan operates well unless the ward superintendent transfers her to Course 3 or another course without notifying the stake superintendent. Such a transfer, involving a double responsibility of two courses to prepare for, is unfair to the teacher. Ward superintendents, therefore, will do well: (1) not to change associate board members around from one course to another in the local Sunday School; or (2) if changes of associate board members must be made, always to consult with the stake superintendent first.

—Superintendent David Lawrence McKay.

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Answers to Your Questions

Where Do Children Bear Testimonies?

Q. On Fast Sunday, may the Junior Sunday School worship service be used as a fast and testimony meeting for Junior Sunday School children?

—Las Vegas Stake.

A. Testimony bearing is encouraged in the classes at Sunday School. The Sunday School, however, is not a fast meeting. In most instances, the bishops prefer that the children be brought to the fast meeting for testimony bearing.

Is Reassembly Necessary?

Q. Is reassembly required?

A. Traditionally, reassembly has been a usual part of the Sunday School exercise. However, when there is a double occupancy of a ward building, or when for some other reason the ward Sunday School officers find that dismissal from classes may contribute to an orderly dismissal, reassembly is not required. When dismissal is made from classes, it gives more members the opportunity of offering a prayer. It also extends the teaching period for eight or more minutes, which in many instances would be very valuable. (See the new *Sunday School Handbook*, which will soon be available.)

—Superintendent Lynn S. Richards.

Released with Appreciation



separate times is Newell B. Weight. Brother Weight has accepted a call as first counselor in the Sharon (Utah County) Stake presidency.

A member of the Sunday School Music Committee from 1952-1956, and from 1959-61, he has distinguished himself as a

Released from the General Board of the Deseret Sunday School Union after having successfully served two

valuable and knowledgeable committee member. The April, 1960, Sunday School General Conference program was under his chairmanship.

Brother Weight comes by his musical talent quite naturally, many of his family being highly gifted in musical fields. He is presently an assistant professor of music at Brigham Young University, a position which he has held since 1950. He is also director of the BYU a cappella choir.

Brother Weight received his B.A. and M.A. degrees from BYU in 1938 and 1946, respectively. In

June of this year, he will receive his Ph.D. degree in music from the University of Southern California. His dissertation was a study of Mormon hymnology. Later in the summer, he will act as a guide for a BYU Peoples and Culture Group tour in Europe.

While the Sunday School will miss Brother Weight's excellent contributions to its program, we express our deep appreciation for his service, so freely given, and extend to him and his family a sincere wish for success in this new calling.

—Lawrence E. Cummins.

Memorized Recitations

COURSE No. 11

for July 2, 1961

To be memorized by students in Course No. 11 during May and June, and recited in the worship service July 2 (taken from Course No. 11, *History of the Restored Church*):

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: . . ."

—Matthew 28:19, 20.

COURSE No. 17

for July 2, 1961

To be memorized by students in Course No. 17 during May and June, and recited in the worship service July 2 (taken from Course No. 17, *An Introduction to the Gospel*):

" . . . Thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand."

—Ezekiel 37:16, 17.

Coming Events

May 14, 1961

Mother's Day

• • •

June 11, 1961

"Bring-a-Friend" Sunday

For the Salvation of His People

by James Black*

THE important mission of the Latter-day Saints is to bring salvation to the Lord's children, and our microfilming program is doing a tremendous part to fulfill this obligation.

On July 1, 1942, during my microfilming assignment in North Carolina, I called on the officials at the Anson County Courthouse at Wadesboro, for the purpose of obtaining permission to microfilm the Anson County records.

When I met the county clerk and explained why I was there, he definitely objected. He had no intention of allowing his records to be photographed. But in the course of our conversation, I mentioned that I was from Salt Lake City, Utah, and that the Genealogical Society of Utah was working in conjunction with the State Archives of North Carolina. Copies of the North Carolina records were being placed in our library in Salt Lake City as well as in Raleigh.

He quickly asked, "Are you a Mormon?"

And I answered, thinking that this would surely end any chance of copying the records in his office, "Yes, I am."

To my surprise, he said, "Why didn't you tell me that before? Some of the finest people I have ever known were Mormons, and I am glad to tell the Mormons have a copy of my records." Then he told me of the close association that his father—a congressman from North Carolina—had enjoyed with a Mormon congressman from Arizona. The clerk told me that the finest people he had ever known were the members of the family of that congressman from Arizona, and he said that I could microfilm any of the records in his office that I wanted for our library in Salt Lake City.

I was impressed with the importance of our members living the high standards of our Church wherever they go. My stay in Wadesboro was most pleasant, and I was treated with respect by everyone at the courthouse because of the good lives of a good family.

It was during the morning of Apr. 8, 1943, that I interviewed the officials at the Franklin County Courthouse in Louisville, North Carolina. The county clerk was friendly enough and had no ob-

jections to having his records copied, but the Registrar of Deeds was completely opposite in his attitude. He told me that he would not allow his records to be copied. And I was careful not to offend him. Quietly copying the records from the clerk's office, I hoped that something might change the attitude of the Registrar of Deeds. I set up the camera just outside the clerk's office where my work could be noticed by the officials as they walked back and forth each day. It was not long until everybody in the courthouse was interested in my work.

During the first few days, the Registrar of Deeds would walk past the camera and watch me from a distance. At first he was cool and tried to appear disinterested, but gradually it was apparent that he was becoming more interested. Before I had completed my work in the clerk's office, the Registrar of Deeds approached me and apologized for his contrary attitude in the beginning. He said, "You are doing some good work here, and I can see that your method of photographing the records will not damage them. It was this that I was afraid of at first; but I can see now that it would be a definite advantage to us to have all of our records microfilmed, to preserve them in case the originals are destroyed or damaged from use."

I was allowed to copy every record from the Registrar's office needed by our library, and it would have pleased him if they had *all* been copied. We became very good friends.

During 1954 I was sent to the State of Maine to assist with our microfilming program there. On September 8, I called at the Sagadahoc County Courthouse located at Bath. The Registrar of Probate and the Registrar of Deeds were both extremely cool when I interviewed them; and they refused me permission to microfilm their records until I could meet with the county commissioners and obtain their approval.

There was a meeting of the commissioners on that same day, and I was allowed to meet with them for a few moments. I explained to them our microfilming program in Maine and told them that, in exchange for the privilege of copying their county records for our library in Salt Lake City, we would present a complete film copy of the same records to their county, at no cost to the county nor to the state of Maine. I also explained how this would preserve their records, which then could be replaced in case of loss. Two hurricanes had just done much damage in Maine, and I pointed out how easily the records could be destroyed. The commissioners were generally friendly and interested. It was suggested that I bring my equipment to the courthouse when I was ready to start,

(Concluded on page 171.)

(For Course 21, lesson of July 9, "Miniature Records on Microfilm"; for Course 11, lesson of August 27, "Temple Work"; and for Course 13, lesson of September 10, "Genealogy.")

*Brother Black is microfilm editor for the Genealogical Society of Utah. He has been with the Society for 22 years and has spent seven years microfilming records in the United States and Europe. He has filled a mission to the southern states and is now chairman of the genealogical committee in the East Mill Creek Stake. Brother Black completed three years pre-medical study at the University of Utah.

MOST 9- and 10-year-old children have many questions concerning their religion. They are anxious to know more about how it originated, why they should abide by the teachings, and what their progression will be if they adhere to those teachings. They value the teacher who tries to understand them and who gives them direction of thought.

As these children are growing up, they need proper guidance to attain the fullest benefit from their belief. Their minds are still maturing, and their desires are unstable. They are willing to be taught the right things to do. They want further knowledge and a testimony of the Gospel. Leadership, responsibility, love for the Church, peace of mind, and understanding are among their desires. They want to know how to progress in this religion; and to satisfy this desire, proper teaching methods are needed.

Boys and girls both enjoy learning. They like responsibility, and they love special jobs and activities in their Sunday School class. They like to have companionship and to know that they are accepted. As their teachers, we must be their leaders.

The invitation to "Follow me . . ." (Matthew 5:19) has never been improved upon in 2,000 years; so as a teacher, these same words, "Follow me," apply to us. Humility, sincerity, patience, and cheerfulness is a must in teaching this class.

If you would be a better teacher, teach by the Spirit. . . That is the thing that gives strength and power, meaning and life, to our otherwise weak efforts. . . Remember, you cannot give away that which you do not possess. Study the life of the Master. You do not have to have a college degree to be an efficient teacher. But you do have to become acquainted with the life and teachings of the Master to be an effective teacher in the Church.¹

Keep the Spirit of God in your hearts. If God is with you, you can teach effectively. The best teaching is that which gives our boys and girls guidance in the things to be done.

These young people value their religion. They want the love and respect of those around them. They are important to the Church of Jesus Christ of Latter-day Saints, for have not they been baptized? The boys are looking forward to a very important event — ordination to the priesthood. Their teachers in earlier classes have taught them of Jesus, and now they are studying the history of His Church and their Church.

¹For Course 7, lesson of July 2, "President Young Guides Pioneers Westward"; for Course 13, lesson of August 6, "Religion"; and for course 24, lessons of July 16 and 23, "Religion and Life."

²Sister Stratford has taught in the Sunday School for a number of years and has served on the Monument Park Stake Sunday School Board. She has also taught in Primary and in the MIA. She has instilled in many young people, including her own three children, the same love for the Gospel and for teaching its principles which she received from her parents and grandparents. (See "The Power of Love in Teaching," *The Instructor*, Vol. 95, December, 1960; page 422.)

³A. Theodore Tuttle, "Teach by the Spirit," *The Deseret News*, Church Section, Dec. 10, 1960; page 2.

As Teachers . . . we are their leaders

by Ella Lewis Stratford*

Just being a teacher is a wonderful state of being with so many compensations — love in action, creating happiness within a child, cheerful living at its best, good girls and boys with faith in their teacher. Such a labor of love is surely an influence toward a better world.

Be prepared! Let us teach our students to be prepared, and train them to form ideas out of information. We must teach them to express in class without fear, any new ideas on materials they have studied. These 10-year-olds have a lot of imagination. They think how much fun it would have been to be with President Young as he guided the Pioneers westward. At this age, they have an enormous sense of adventure.

Make the lessons live! Pupil interest and participation is essential to effective learning. The Pioneers' westward trek provides a wonderful opportunity to a teacher who is presenting a lesson on "conscience." A brave child obeys his conscience; it is the root of courage. To come successfully across the plains with President Young, every member of the party had to display honesty, unselfishness and love. It also meant accepting the guidance of God, which comes to those who listen and obey.

In a canyon just east of Salt Lake City, the Pioneers' wagon wheels mired in mud, as it was necessary to ford creeks several times. And the perilous descent of the steep and rocky canyon walls made their entry into this valley extremely difficult.

Now, under most pleasant conditions, the faithful members of the Church of Jesus Christ of Latter-day Saints may do God's work. The gift of our religion exceeds all others. Children must learn to have a faith that will nurture a true meaning of their religion. And what a splendid lesson this is to show how God blessed those faithful Pioneers who suffered so many hardships.

The teachers' manual, *History of the Church for Children*, is filled with exciting episodes. When the lessons are taught well, the pupils will respond. Let us guide them to have faith in God, His Church and the beauty all around.

Sunday is a wonderful day! A world without a Sabbath would be like a boy without a smile; like a summer without flowers. It is the most joyous day of the whole week.

"Sweet Is the Work, My God, My King"

Senior Sunday School Hymn for the Month of July



"Sweet Is the Work, My God, My King"; author, Isaac Watts; composer, John J. McClellan; *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 168.

In every respect this is an ideal hymn. First, because it is directed, like a joint congregational prayer, to "My God, My King." And second, because it expresses in its text the fact that the work of the Church is sweet. Isaac Watts wrote this hymn long before the Gospel was restored in our day, but he expresses in fervent, prayerful words the praise, the thanks, the truth, the light, the triumph, the brightness, the peace, the joy, and the sweetness of being employed in the Lord's work. I think we who are active in the Church know from actual experience what this means.

"... With all thy getting get understanding." (*Proverbs* 4:7.) What is it that we wish, above all, to understand in this hymn? One thing only, and that is the message. It is the main reason for singing hymns. Let our singing not be merely routine. Let us be invigorated by the manner in which the chorister leads us at hymn-singing practice time. Let us be directed and taught in the ways of singing fervent prayers to God, our King.

To the Chorister:

In a general way, this hymn is well-known by most of us. But do we know any of the verses by memory? Teach the first stanza first. Then, of course, sing all six of the stanzas. Use interludes between them, or do without interludes, as you prefer.

To the Organist:

The organist can play this music with a medium-loud organ, using 8-foot and 4-foot stops in the hands, and 16-foot and 8-foot stops in the pedals. Leave the tremolo off, because its fluttering, mechanical pathos will interfere with the serenity and exalted spirit of this music.

Use a medium *tempo*. The indication of 84 beats per minute is good. This is equal to 21 beats per each 15 seconds, or 7 beats per each five seconds by your watch. Practice this in preparation meeting by having someone good-naturedly check on your *tempo* while you play it or direct it.

The only technical difficulties are, as is often pointed out, the tenor notes in the bottom line. Please play all of them. Where the left hand cannot reach them simultaneously with the bass, let the right hand help out.

Questions for Discussion when Organists Meet

1. Which stops are flutes, which are strings, which are Diapasons, which are reeds? Make a long list of each.

2. What is the difference between the expression pedal and the crescendo pedal, and what does each do? Illustrate and listen to the effect of each.

3. When should each be used?

4. Should the hymn discussed above be played *marcato* or *legato*, and why?

5. Where should rests be inserted, and for what natural reasons? Consult previous *Instructor* articles for discussion of this question.

6. Classify the following as far as your experience will allow: Melodia, Diapason, Salicional, Viole Celeste, Viola, Bourdon, Octave, Prestant, Piccolo, Fifteenth, Twelfth, Nazard, Gamba, Flute 8-foot,

Flute 4-foot, Gedeckt 16-foot, Gedeckt 8-foot, Principal, Gemshorn, Flauto Dolce, Flauto Traverso, Gambette 4-foot, Stopped Diapason, Trombone, Trumpet, Clarinet, Clarion, Cromorne, Oboe, Posaune, English Horn. What pitch may each of the foregoing stops be?

7. What other names of organ stops have you encountered?

8. Make a list of some six or more hymns which any organist should know from memory. Let organists play before the group any hymns which have been recently memorized. These are riches which neither man, nor death, nor devil can ever take away from you, time without end. I wish you a large bank account in such timeless currency.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of July

"Ere You Left Your Room This Morning"; author, M. A. Kidder; composer, W. O. Perkins; *The Children Sing*, No. 118.

"Ere You Left Your Room This Morning" is an old familiar hymn about prayer. When little children pray, they are talking to our Heavenly Father. After they have learned the purpose and meaning of prayer, it is a wonderful spiritual experience for them to be able to give a simple prayer expressing thanks to our Heavenly Father for the blessings which they enjoy and asking for blessings which they need.

For little children, let us teach the *first verse only*. It gives a complete message. "Did you think to pray?" is the key phrase. As a way of introduction, a placard displaying the key phrase may be shown as the chorister and teachers sing the verse through several times. Children will learn the key phrase first; and, through repetition, they will soon learn the entire verse.

Another type of visual aid suitable for this hymn may be found in the Prayer Group from the flannel cut-outs for *The Children Sing*, Set 1.

Organists need to create a

quiet, meditative mood as they give the introduction to "Ere You Left Your Room This Morning." The phrasing of the music and the words should be alike.

After the words to the hymn have been learned by rote or imi-

tation, the organist may play the music while the children listen. Then, the accompaniment should be played as they sing the hymn. Children's voices should always be heard above the accompaniment. —*Florence S. Allen.*

July Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"... Let not your heart be troubled, neither let it be afraid."

—*John 14:27.*

FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"... All things are possible to him that believeth."²

—*Mark 9:23.*

Organ Music to Accompany July Sacrament Gems

Slow TRACY Y. CANNON

FOR THE SALVATION OF HIS PEOPLE (Concluded from page 168.)

and they would then consider the proposition further.

On September 29, I returned to Sagadahoc County with my equipment and again called at the offices of the Registrars of Deeds and Probates. Reluctantly, the Registrar of Probate allowed me to set up the camera in her office, where I made preparations to microfilm the records. The county commissioners decided that I should return in a week and they would have a decision for me. During that week, the officials of the county contacted the state attorney general and asked him to investigate our microfilming program, as it seemed to them that this was a project which should be investigated. The attorney general learned from contacts in Utah and in areas of Maine where we had worked that the microfilming project being

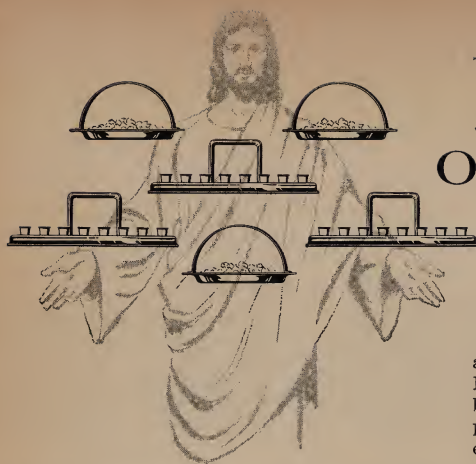
carried on by the "Mormon" Church was completely honorable, was for a good purpose, and was being carried on by people who were completely reliable. He then suggested to the Sagadahoc County officials that we be allowed to microfilm the county records.

As the work in the county progressed, the Registrar of Deeds and the Registrar of Probates changed their attitudes until they trusted me completely, and I was even given keys to their vaults and was allowed to come and to go at my convenience. The barrier against the microfilming was broken down because of persistence, patience, courtesy and kindness.

It was the Lord's work, and we were allowed to copy many volumes of precious records "for the salvation of His people."

A Visual Aid at Our Finger Tips

by Carl H. Jacob*



IN this day of enlightened educational theory most of us as teachers are committed to the use of audio-visual aids to some extent or another. We recognize that the purpose for using audio-visual aids is to reinforce learning by bringing the learner nearer the concrete experience of the subject matter he is trying to learn. Knowing this, many of us go to great lengths to assemble pictures, maps, charts, and graphs, and in using filmstrips, opaque projectors, flannelboards, chalkboards and other media of presentation. Yet while we are utilizing these praiseworthy aids, some of us are neglecting one of the greatest tools for teaching the Gospel: an audio-visual aid that is literally at our finger tips Sunday after Sunday — the sacrament.

The sacrament has all the characteristics of a good audio-visual aid and more. The auditory phase begins with the singing of the sacramental hymn, continues with the recitation of the sacrament gem, and climaxes with the listening to and the mental reciting, with the priests, of the prayers over the bread and water. The visual aspects include the breaking of the bread by the priests, the passing of the bread and water by the deacons to the membership of the Church, and the observing of the emblems as they are partaken as representations of the broken body and the spilt blood of the Lord Jesus Christ. In addition, there are the inward images of the sufferings of the Saviour that the partaker is able to see with his mind's eye as with bowed head he contemplates the meaning of the infinite atonement. Besides seeing and hearing, the senses of touch and taste are brought into play, although to a lesser extent.

An effective audio-visual aid brings the student

(For all Gospel teachers.)

as close to the actual experience as is practicable. Proper participation in the sacrament not only brings the student of the Gospel towards an experience, but it can be, in itself, a spiritual experience that lies at the very heart of the Gospel. Speaking of this spiritual experience attained through partaking of the sacrament, Elder Melvin J. Ballard, in a marvelous discourse that every Latter-day Saint should have a copy of and study, explained that:

... If we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls. It will really enter into our being. You have felt it. I am a witness that there is a spirit attending the administration of the sacrament that warms the soul from head to foot; you feel the wounds of the spirit being healed, and the load being lifted. Comfort and happiness come to the soul that is worthy and truly desirous of partaking of this spiritual food...¹

There is no Sunday School course of study that cannot utilize "this spiritual food" as a teaching aid for the simple reason that, no matter what the title of the course, it is the Gospel that should be taught; and, according to the Doctrine and Covenants:

... This is the gospel, the glad tidings, which the voice out of the heavens bore record unto us— That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness. (Doctrine and Covenants 76:40, 41.)

Scriptures in the other three standard works reveal essentially the same thing. (See *1 Corinthians* 15:1-4, *3 Nephi* 27:13-20, and *Moses* 6:53-62.)

Regarding the atonement, of which the sacrament is the symbol, the Prophet Joseph Smith said

*Brother Jacob is chairman of the department of journalism at Ricks College, Rexburg, Idaho, and an instructor of modern languages and religion at that school. He formerly taught in the Church seminary system in the Salt Lake City area, and he is presently a Sunday School teacher. He holds the following degrees: B.A., 1939; M.A., 1950; and Ph.D., 1958, all from the University of Utah. Dr. Jacob is author of the book, *Superheroes, Saints and Scriptures*.

¹Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard*, 1949 edition; Deseret Book Company, Salt Lake City, Utah; page 149.

that all "... things which pertain to our religion are only appendages to it. . ."²

President Bruce R. McConkie has written:

*The doctrine of the ATONEMENT embraces, sustains, supports, and gives life and force to all other Gospel doctrines. It is the foundation upon which all truth rests, and all things grow out of it and come because of it. Indeed, the atonement is the Gospel. . .*³

There is no age group in the Sunday School that cannot appreciate to some extent the meaning of the atonement. In many years of teaching in the Church school system and in the auxiliaries, I have never had a more enthralled group of students than I had one Sunday in the Rexburg Sixth Ward, Rexburg Stake, with a class of 8- and 9-year-olds. We sat in a circle and discussed the meaning of the sacrament and the extent of the Lord's suffering at the crucifixion. Every child's mind was on the subject, and every little mouth was eager to respond with an expression of appreciation to our Father in heaven for His great gift. The course of study was Church history and the coming of the Pioneers across the plains, but we profitably spent one class period on the atonement and sacrament. The next Sunday during the worship service, that group had a lot more arms folded and many more heads bowed as they partook of the sacrament.

This brings up an important point on the use of any visual aid and one that is particularly applicable to the sacrament: to have effective use of a teaching aid, there must be some prior preparation of the class. For example, before a film is shown, there should be some discussion of the area the film will cover so that the students will be alerted on what to look for. Then there should be a follow-up discussion. If the film is loaded with material, there should be a second showing and even a third and fourth. Each time the students will get more out of the film, and the classroom discussions will be more meaningful.

So it is with the sacrament; this is an aid that the Lord Himself has instituted to be used time and time again. Each classroom discussion on the matter will enhance the meaning of the sacrament partaken in the worship service or in sacrament meeting the following Sunday; and, as the sacrament is partaken with more meaning by the

students, the following classroom discussions regarding it will be more meaningful.

This process can be carried on with short discussions over a period of weeks, and the spiritual growth of the students will be amazing. Through the proper partaking of the sacrament, and perhaps in the sacrament as no place else, can the students attain the "broken heart and contrite spirit," "the mighty change in your hearts," the being "born of the Spirit," or the becoming "as a little child" which the scriptures say time and time again constitute the essential attitude for exaltation.

Now, from what we have outlined here regarding the use of the sacrament as an audio-visual aid, it should be evident that we are not considering Sunday School teaching as limited to the classroom. Indeed it is not; some of the most effective teaching can take place in the worship service with the singing of the hymns, with the 2½-minute talks, and especially with the sacrament service. What an opportunity the teacher has to really teach as he or she, in the midst of the class in worship service, sits with bowed head and folded arms in reverent meditation as the sacrament is passed! If all of the teachers of a Sunday School would really renew their covenants and truly witness to their Father in heaven in the sacrament that they do remember His greatest gift, His Beloved Son, the Spirit would be catching to the students, and there would be a much more worshipful opening service! What marvelous classroom discussions can be had as students catch the Spirit and explain their own feelings toward the Lord for His infinite atonement.

This thing is a two-way street. Not only can the sacramental service in Sunday School worship service and in sacrament meeting serve as a powerful audio-visual aid around which to center meaningful Gospel discussions in the classroom, but meaningful classroom discussions among all age groups regarding the significance of the sacrament will assist materially in making that sacred service in Sunday School and in sacrament meeting what the Prophet of God has said the Lord intends it to be:

*... The means of strengthening the Saints; of eradicating ill will, hard feelings, and backbiting; of establishing unity, love, and strength; and keeping the commandments of God.*⁴

Therefore, let us use this aid that is at our finger tips every Sunday!

²President David O. McKay, "The Significance of the Sacrament," *The Improvement Era*, Vol. 56, January, 1953, page 14.

³Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, 1958 edition; Deseret Book Company, Salt Lake City, Utah; page 121.
⁴Bruce R. McConkie, *Mormon Doctrine*, 1958 edition; Bookcraft, Inc., Salt Lake City, Utah; page 58.

*We truly show our love for our
Heavenly Father...*

When We Are Reverent

by Lawrence E. Cummins

SOMETIMES when we are irreverent in Sunday School, it is because we are forgetful; but often it is because we have not developed self-control so necessary for quiet and sincere worship. Then, too, because we come to the ward house for occasions such as banquets, movies and other entertainment, we may come to think of the meetinghouse as just another place for a social get-together, instead of a place where we may enjoy a spiritual rejuvenation.

It is discourteous and disconcerting when we are irreverent in Sunday School because such behavior shows that we are selfish and self-seeking; our thoughts are on ourselves and our own affairs and not on the gratitude which we should feel for

(For Course 1a, lesson of July 9, "We Pray to Our Heavenly Father at Home," and lesson of July 16, "We Pray to Our Heavenly Father at Church"; for Course 1, lesson of June 25, "We Are Kind to Each Other at Sunday School"; for Course 3, lesson of July 30, "We Are Commanded to Be Reverent"; and for home use.)

the blessings we receive every day from our Heavenly Father.

If we must constantly remind each other about proper deportment in the house of the Lord, it adds a disquieting and even resentful note to an otherwise spiritual communion with our Father in heaven.

As to what a house of worship should be used for and as to what our behavior should be when attending such sacred places, the Doctrine and Covenants rings with authority and clarity on the subject:

... Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

... Do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, ... (Doctrine and Covenants 59:9, 10, 15.)

The Lord has also told us that a house of worship is:

... A house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

Therefore, cease from all your light speeches, from all laughter, ... from all your pride and light-mindedness, ... (Doctrine and Covenants 88:119, 121.)

Reverence is an individual responsibility. When we truly love our Heavenly Father and are sincere-



Don't be irreverent even in your own home. It displeases the Lord if you continue play when ward teachers come.



Do set all playthings aside and show reverent respect by quietly listening to the lessons which ward teachers give.

ly appreciative of all that He has done for us, it is difficult to be anything but reverent when we assemble to worship Him in His house.

There is another place where we should show reverence to our Heavenly Father, and that is in our homes. Especially is this true when ward teachers come to visit or when we join together for

family prayer. Reverence is also very necessary when we discuss the Gospel on family night or at any other time.

We carry reverence into our daily lives when we speak with dignity of all that is sacred. A reverence and respect for *life*, itself, is a loving tribute to our Creator.

Don't cause the sacrament service to become irreverent because you are playing with objects or visiting with friends.



Do fold your arms during the sacrament and quietly think about Jesus and the sacrifice which He made for all of us.



Don't push or run or talk when going to classrooms. This causes the Lord's house to lose its reverent atmosphere.



Do walk quietly and orderly to the classrooms. You can show the Lord how much you love Him by being reverent.

Titles and Dates of Sunday School Lessons by Courses

3rd Quarter, 1961

COURSE OF STUDY—1960	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: What It Means To Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
▼	▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1961	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Leaders of the Scriptures	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1961	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson	We Have Things that Belong to Us (27)	We Talk to Heavenly Father (26)	Obedience to Church Leaders Is a Law (27)	Indians Are Waiting for the Gospel (26)	President Young Guides Pioneers Westward (24)	Review	Conquering the Desert (25)
JULY 2							
JULY 9	Other People Have Things that Belong to Them (28)	We Pray at Home (27)	Speak the Truth (28)	Missionaries and Righteousness (27)	Mormon Pioneers upon the Great Plains (25)	Abinadi, the Fearless (25)	Struggling To Keep Alive (26)
JULY 16	We Are Happy when We Share (29)	We Pray at Church (28)	Honesty Is a Law (29)	Righteous Men Receive Gift of Holy Ghost (28)	Water Pioneers (26)	Alma, the Courageous Missionary (26)	The Railroad Comes to the Rockies (27)
JULY 23	We Like To Share at Sunday School (30)	Special Helpers (29)	We Are Commanded to Pray (30)	Church Welfare Provides Merciful Opportunities (30)	This Is the Place (27)	Alma, the Great High Priest (27)	Missionary Efforts and Their Results (28)
JULY 30	We Do Many Things at Home (31)	A Long Journey (30)	We Are Commanded To Be Reverent (31)	Our Heavenly Father and Son Are Merciful (31)	Activities in the New Zion (28)	Alma, the Younger (28)	The Perpetual Emigrating Fund Company (29)
AUGUST 6	We Can Do Many Things at Sunday School (32)	Making New Homes (31)	We Keep the Sabbath Day Holy (32)	A Merciful Person Is Willing To Forgive (32)	Ask, and It Shall Be Given You (29)	Alma, a Valiant Servant of God (29)	The Present Missionary System (30)
AUGUST 13	Other People Can Do Many Things (33)	Crops Were Saved (32)	The Word of Wisdom (33)	The Pure in Heart Are Honest (33)	The Fight against Famine (30)	Alma and Amulek (30)	Review
AUGUST 20	Animals Can Do Many Things (34)	A Beautiful City (33)	We Pay Tithing (34)	Out of . . . the Heart the Mouth Speakech" (34)	Handcart Companies and Stagecoach Days (31)	Review	Temples (31)
AUGUST 27	Heavenly Father Can Do Everything (35)	Pres. David O. McKay (34)	When We Believe, We Obey (35)	Pure in Heart (35)	Buildings on Temple Square (32)	Zeezrom, the Convert (31)	Temple Work (32)
SEPTEMBER 3	When We Experience Pain or Discomfort (36)	Prophet Elijah (35)	Repentance (36)	"Am I My Brother's Keeper?" (36)	Indians, Friend and Foe (33)	Korihor, the Anti-Christ (32)	A Visit to Temple Square (33)
SEPTEMBER 10	When Those We Love Are Away (37)	Noah and the Great Rain (36)	When We Repent, We Do Not Repeat Our Mistakes (37)	Tolerance (37)	An Army against the Mormons (34)	Ammon, Who Converted a King (33)	Tabernacle Organ (34)
SEPTEMBER 17	When Others Are Unkind to Us (38)	David, the Shepherd Boy (37)	Forgiveness (38)	Great Men Are Peacemakers (38)	Pioneer Life in Utah (35)	The Fruits of Ammon's Mission (34)	Early Drama in the Church (35)
SEPTEMBER 24	When We Are Ill (39)	David Becomes a Great King (38)	The First Presidency (39)	Peace Is a Personal Problem (39)	What It Means To Be a Pioneer (36)	Aaron, Who Would Not Give Up (35)	The Story of Irrigation (36)

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

3rd Quarter, 1961

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 16: The Gospel Message	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (Second Year)	Course No. 26: The Articles of Faith	Course No. 28: The Articles of Faith
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 17: An Introduction to the Gospel	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 24: Parent and Child	Course No. 27: Teachings of the New Testament	Course No. 29: A Marvelous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine Adults	Gospel Essentials— Adults
The Church (26)	Alma and His Problems (25)	Sin (22)	A Great Central Library in Zion (24)		Parental Obligations (25)	Humility (23)	How Gathering Is Taking Place (25)
Restoration of the Gospel (27)	Alma's Mission of Love (26)	Overcoming Sin through Repentance (23)	Miniature Records on Microfilm (25)		Review	Review	Israel in the Later Days (26)
The Gospel (28)	Alma and Amulek (27)	Review	A World-wide Record Program (26)		Religion and Life (26)	Meekness (24)	The Coming of Elias (27)
How the Gospel Spreads (29)	A Mission to the Lamanites (28)	The Meaning of Baptism (24)	Searching in a Library (27)		Religion and Life (Continued) (27)	"Lord, Teach Us To Pray" (25)	A Voice of Warning (28)
How the Gospel Spreads (Continued) (30)	Mission to the Zoramites (29)	Questions on Baptism (25)	Collecting Records (28)		Jays of Healthful Living (28)	"Called unto Liberty" (26)	His Many Mansions (29)
Religion (31)	Helaman (30)	The Remission of Sins (26)	Review		Physical and Mental Health (29)	Moral Courage (27)	Road to Salvation (30)
Practical Religion (32)	Shiblon (31)	Gift of the Holy Ghost (27)	The Name You Bear (29)		Physical Well-Being (30)	Industry (28)	Review
Review	Corianton (32)	Sacrament of the Lord's Supper (28)	The Spirit of Temple Building (30)		Review	Review	Whence Cometh Man? (31)
Temples and Temple Work (33)	Review	Review	Sacred Houses of Prayer and Learning (31)		Can We Be Reasonable about Food? (31)	Growth (29)	Fore- ordination (32)
Temples and Temple Work (Continued) (34)	Maroni Versus Zerahemnah (33)	The Church— Nature and Place in Our Lives (29)	Saviors to the Fathers (32)		Naming and Blessing Children (32)	The Meaning of Love (30)	Begotten Sons and Daughters (33)
Genealogy (35)	Maroni Versus Amalickiah (34)	Priesthood— Divine Authority of the Church (30)	A Privilege to Youth (33)		Baptism (33)	"Thou Shalt Love the Lord Thy God" (31)	Why Is Man Here? (34)
Joy, the Goal of Life (36)	Maroni Versus Ammoron (35)	Priesthood Organization and Functions (31)	Baptisms that Were Accepted (34)		The Sacrament (34)	"Thou Shalt Love Thy Neighbor" (32)	Marriage and Family (35)
Helps to Safety and Happiness (37)	Political and Religious Disintegration (36)	Organization of the Church (32)	The Greatest Blessing of Life (35)	Introduction to the Course	Sabbath Day Observance (35)	"Blessed Are the Merciful" (33)	Where Is Man Going? (36)

During these weeks initiate and complete plans for the coming Teacher Training course.

Our Advocate with the Father

by Joseph Fielding Smith, Jr.

TO THE TEACHER: The following outline is suggested as the uniform lesson for Senior Sunday School on stake conference Sunday during the third quarter of 1961. It is assumed that the Junior Sunday School classes will use their regular lessons on that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday to enable the teacher to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail; it should be adapted to the particular situation.

OBJECTIVE: *To develop an understanding that salvation comes only through the Lord and Saviour, Jesus Christ.*

When Adam was in the Garden of Eden, he was in the presence of his Father and received instruction from Him. He knew our Father as we know our fathers in mortal life. When Adam transgressed the law under which he was living, he, together with his wife, Eve, was banished from the presence of God. From that day until the last enemy—death—is overcome, Christ stands as the Mediator between man and God, and He is the Advocate for man with the Father. As our Mediator, He labors to bring us into agreement with our Eternal Father.

All revelations, manifestations and commandments, which are received by prophets for the benefit of all people, come through Jesus Christ [Jehovah]. He stands between God the Father and man, and He pleads for man, representing the Father in all commandments given to man and representing man in pleadings to the Father.

For there is one God, and one mediator between God and men, the man Christ Jesus;

Who gave himself a ransom for all, to be testified in due time. (1 Timothy 2:5, 6; see also 2 Nephi 2:28.)

As our Advocate, the Saviour is interested in our salvation. In a revelation given through the Prophet Joseph Smith, He said:

Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom. (Doctrine and Covenants 29:5; see also Doctrine and Covenants 110:4.)

There are no other saviors who can atone for our sins. Christ is our Redeemer, and all that we must do must be done in His name.

Wherefore, thou shalt do all that thou doest in

the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:8.)

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. (Doctrine and Covenants 20:29.)

Our departed ancestors are not in a position to intercede for us. Christ alone has this right. He declared His authority to Thomas and the other apostles:

... I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6.)

To Moses He declared that the name of Jesus Christ "... is ... the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ..." (Moses 6:52.)

We know that the Eternal Father of all has rarely made an appearance, or has seldom been seen or heard by man. In the rare manifestations of the Father, He merely introduced or acknowledged His Son. At no known time since the fall of Adam has the Father given commandments directly to the prophets. The deliverance of messages is the office and calling of Jesus Christ as the Messenger, Advocate, and Mediator of the Father. The Father always recognizes the authority He places in others; so it was Jesus Christ or Jehovah who talked with Adam, Enoch, Noah, Abraham, Moses, Isaiah and other prophets.

There is evidence, however, that Christ frequently spoke in the first person, on behalf of the Father, as if the Father Himself were speaking. This He did by divine investiture of authority. This right He received from His Father. (For an example read Doctrine and Covenants 29 and compare the first part with the last part.)

References:

1. Jesus Christ is our Saviour.
 - A. He is the way, the truth, and the life. (John 14:6.)
 - B. There is no salvation except through Him. (Acts 4:12; John 3:16; Moses 6:52.)
 - C. He was given all power. (Matthew 28:18.)
 - D. He is a Judge. (II Timothy 4:1.)
 - E. He is possessed of the Godhead (Fullness of the Godhead). (Colossians 2:9.)
 - F. He is to be revered. (Hebrews 1:6.)
 - G. He is the Mediator and Advocate. (I Timothy 2:5, 6; Hebrews 8:6; I John 2:1, 2; Romans 8:34.)
2. For further references, read Acts 7:55, Matthew 3:17, 3 Nephi 11:7, Joseph Smith 2:17.

Great Teachers in the Book of Mormon

by H. George Bickerstaff

THE Saviour indicated that service to others is service to God. (*Matthew 25:31-40.*) The great teacher, **King Benjamin**,¹ expressed the same thought on the Western Hemisphere when he said, "... when ye are in the service of your fellow beings ye are only in the service of your God." (*Mosiah 2:17.*) Teaching the Gospel in an effort to share its joys with others ranks high on the list of loving services given at once to God and to man. Many Book of Mormon characters exemplified the words of Jesus and King Benjamin, among them some outstanding missionaries.

The love of **Lehi** for his fellow citizens evoked from him an earnest prayer on their behalf. Having been instructed in vision concerning Jerusalem's impending doom, he went forth preaching the repentance which could have averted that doom, and telling of a coming Messiah. As with other contemporary prophets, he was unsuccessful. The Jews rejected the message and mocked the messenger. The Lord rewarded Lehi's faith and devotion with a multitudinous posterity and with an inheritance in the land choice above all others. (*1 Nephi 1.*)

Lehi's son, **Jacob**, was equally zealous for the spiritual welfare of his fellows. He labored diligently on behalf of the growing community of Nephites, striving by precept and example to increase their faith in Christ and their adherence to righteous principles. Some of the people had fallen into sin. Others were led away from the truth by the flattering words of Sherem, who preached that there was no Christ. Jacob contested Sherem's blasphemies. Sherem's request for a sign from heaven was answered quickly and fatally. Before he died, he publicly retracted his lying words. Jacob's teachings were thus dramatically vindicated, and peace and love were restored to the community. (*Jacob 2-7.*)

At the Lord's command, the prophet **Abinadi** publicly condemned the evils of the wicked king Noah and his people and predicted the tribulations which would befall this unrepentant community. Alone and in bonds he bore his testimony of Christ and reiterated his forthright denunciations before the king and his corrupt priests, cutting them to the heart with his words. Despite a great mani-

festation of spiritual power, during which his face "shone with exceeding luster," the wicked leaders rejected his testimony of Christ and burned him at the stake. King Noah later met the same fate—as Abinadi had prophesied. Abinadi's words and example were not in vain, for they converted the older **Alma**, who in turn converted and baptized others and led them back to the main body of the Nephites. (*Mosiah 12-17.*)

In the land of Ammonihah, **Alma** the younger and **Amulek** joined forces to make a powerful missionary team and preached repentance to the wicked citizens. The clarity and vigor of their discourses confounded their critics and caused many to mend their ways, but the majority of the people were hostile. The two missionaries were taken bound before the chief judge and there accused of infringing on the law. Their converts were forced to produce their scriptures, which were then burned; and Alma and Amulek were forced to witness the martyrdom by burning of men, women and children who had believed their words. With indignities heaped upon them, they were cast into prison. Finally, miraculously strengthened, they broke their bonds; an earthquake destroyed the prison, and with it their persecutors; and they walked out unharmed. Shortly after this, the wicked city was destroyed by the Lamanites. (*Alma 9-14.*)

Ammon, **Aaron**, **Omner** and **Hinni** were sons of king Mosiah. Formerly persecutors of the Church, they had been converted by an angel and thereafter were great teachers of righteousness. With others they fulfilled a brilliant mission to the Lamanites, as a result of which many souls were lifted from gross darkness to the light of the Gospel and became fine examples of the Christ-like spirit. In keeping with this spirit and with the abhorrence and repentance they felt for their former life of war and bloodshed, these Lamanites vowed never again to take up arms, and buried their weapons in the earth. Future events sorely tested them, but they remained true to their vow and to their new-found Gospel. (*Alma 17-24.*)

As in all ages, **Mothers** were great teachers in Book of Mormon times. In a time of crisis, over 2,000 young sons of the converted Lamanites, who were not under their father's vow of pacifism, took arms to defend their new country. They were exceedingly faithful and fought with great valor, although they had never before fought. They had great trust in God, having no fears, for "... they had been taught by their mothers, that if they did

(For Course 5, lesson of July 9, "Missionaries and Righteousness"; for Course 9, lessons of May through December; and for Course 15, lessons of May through December.)

¹Bold-faced type is used to indicate some of the great Book of Mormon teachers.

not doubt, God would deliver them. And they rehearsed . . . the words of their mothers, saying: We do not doubt our mothers knew it." Though they were in the thick of heavy fighting, not one of these striplings was killed in the campaign. Their courage and tenacity turned the scale in favor of the Nephites in at least two battles and perhaps in the whole campaign. The lives and characters of these young men demonstrate that their mothers taught them great truths by gentle precept and humble example. (*Alma* 53-58.)

At a time when laws were corrupt and wickedness prevailed, the brothers **Nephi** and **Lehi** set out on a mission of reform. They had much success and even converted 8,000 Lamanites. A Lamanite army took them, however, and cast them into prison. Days later their would-be murderers found them protected by an encircling pillar of fire. The earth shook, a cloud of darkness overshadowed the 300 or so onlookers, and a voice called on them to repent. The witnesses saw other heavenly manifestations, all of which they reported to others. The majority of the Lamanites then accepted the Gospel, and peace and love took possession of their hearts. (*Helaman* 5.)

At a period when the Lamanites were righteous and the Nephites wicked, the Lord sent **Samuel**, the Lamanite prophet, to Zarahemla to preach repentance. Standing on the city wall, he delivered his message, which included predictions respecting the Saviour's birth. Most of the people rejected his words. Some stoned or shot arrows at him but were unable to hit him. He succeeded in converting some of his hearers, who repented and were baptized. (*Helaman* 13-16.)

When the resurrected Lord appeared to the Nephites, He called **Twelve Disciples**. While He gave much counsel and blessing to all who saw and heard Him, He gave special instructions to the twelve specially chosen. These men went forth teaching His word, and building up His Church under the order of the Gospel. Those were wonderful, happy days. As a result of the Saviour's visits and the diligence of the Nephite Twelve and those under their direction, "... the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites . . ." Peace and harmony prevailed over the whole land.

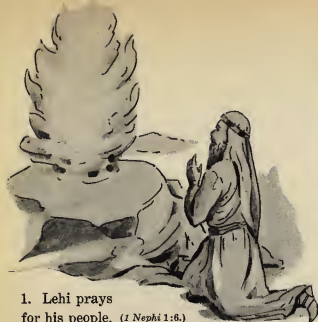
The Saviour granted each of the twelve Nephite disciples the wish of his heart. **Three Disciples** wished to linger in the flesh, until Christ should come in His glory, and spend their time bringing

souls to Him. The wish was granted; the three were temporarily caught up to heaven and a change came over them by which death was indefinitely stayed. They ministered to the people as did the other disciples. Unbelievers persecuted them, but neither prisons, nor pits, nor any other human device could hold them, so great was the power of God which they wielded. To this day they continue to serve on the earth in the Lord's cause, working always to the goal of bringing souls to Christ and strengthening the faith of the believers. (*3 Nephi* 28.)

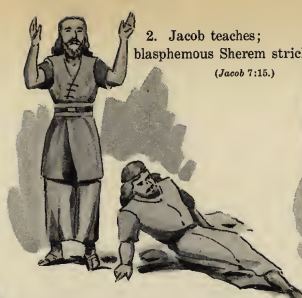
The good times which followed Christ's ministrations came to an end. Wickedness returned. The Nephites and the Lamanites fought a war of extermination. **Mormon** commanded the Nephite armies, though he despaired of their success because of their great wickedness. A last great battle left only 24 on the Nephite side. The Lamanites later hunted and destroyed them and others who had escaped previously until only **Moroni** remained. By abridgement **Mormon** produced the greater part of our Book of Mormon. His writings rank him as a great teacher. (*Mormon* 1-7.)

Mormon's son, Moroni, who had fought in the war against the Lamanites, took over the plates from his father and abridged the Jaredite record. He was the sole survivor of the great Nephite nation, which had perished through wickedness; and in his lonely state, he wrote the concluding writings in the Book of Mormon. No one remained for him to teach, yet, like his father's, his written words ring through the centuries and continue to inspire and uplift wherever they are sincerely and prayerfully read. He it was who promised divine assurance of the book's authenticity. (*Moroni* 10:4.) And he it was who personally instructed **Joseph Smith**, the prophet of the new dispensation. (*Mormon* 8-9, *Book of Moroni*.)

The Book of Mormon contains the stirring words and powerful examples of many convincing teachers. But just as the whole is greater than the part, so is the book greater than any of the individuals it portrays. For the book is in very deed the written word of God. It contains the elements of first-class teaching — convincing precept, noble example, a wealth of illustrative detail. Together the teachers who fill its pages have produced a book which is a great teacher of righteousness. It has brought hundreds of thousands to a knowledge of truth and continues with increasing power to carry its great message to the world.



1. Lehi prays
for his people. (1 Nephi 1:6.)



2. Jacob teaches;
blasphemous Sherem stricken.
(Jacob 7:15.)



3. Abinadi burned for fearless
testimony. (Mosiah 17:13-20.)

Great Teachers in the Book of Mormon



12. Moroni, now alone,
completes Nephite record. (Mormon 8:3.)



11. Mormon surveys scene
of Nephite extermination. (Mormon 6:15.)



10. Three Nephite Disciples walk
from cloven prison. (3 Nephi 28:19.)

“... when ye are in the
service of your fellow
beings ye are only in the
service of your God.”

MOSIAH 2:17



9. Resurrected Lord
instructs Nephite Twelve. (3 Nephi 11:19-41.)



8. Samuel the Lamanite preaches
from city wall. (Helaman 16:2.)



5. Converted Lamanites renounce
bloodshed, bury weapons. (Alma 24:17.)



6. Lamanite mother teaches children
faith, trust in God. (Alma 56:47, 48.)



7. Nephi and Lehi protected by fire. (Helaman 5:23.)

Second Chance



JEAN LAFITTE
VICTORY THROUGH FORGIVENESS

There is nothing quite like a morning stroll through the French quarter in old New Orleans. The small-paned windows and the green shutters on the little two-story brick homes seem to whisper of the gay past. So do the countless balconies, decorated elegantly with lacework in iron.

As we walked and rode through this storied old city, there kept coming up a name that charmed us. It was Jean Lafitte. New Orleans people stopped and looked when he walked these same streets shortly after the city came under the Stars and Stripes in 1803. Some called him a pirate; others, a polished gentleman. Some said he was a bandit. He was called a Robin Hood, too. Many count him among America's real heroes in war.

Jean Lafitte probably wore all those hats—and many more.

But as I have dug into his record, there comes out of it a story that men everywhere could well remember.¹

One November day in 1813, there was posted in New Orleans a notice from the first governor of Louisiana. A reward of \$500 was offered anyone who would deliver Jean Lafitte to the sheriff.

Lafitte and his several hundred men styled themselves as privateers. The fine silks, velvets, jewels and other prizes they took at sea were brought to Lafitte's hideout, Grande Isle, a short distance south of New Orleans. Then they were sold to the city's elite.

Governor Claiborne's notice

amused tall, black-haired, trim-bearded Jean Lafitte. A few days later, Lafitte posted a notice of his own. He offered an even larger reward to anyone who would deliver Governor Claiborne to him.

New Orleans people really chuckled—and Jean Lafitte continued his traffic in smuggled goods.

Then one September day in 1814, a British warship appeared offshore from Lafitte's rendezvous. Three officers brought to him a message from the commander of His Majesty's forces in the Floridas. Britain was at war with America and planned a major attack on New Orleans. The commander asked Lafitte and his men to join the British. The reward: a captaincy for Lafitte, free lands after victory for his men, freedom for Lafitte's brother-partner now in irons in a New Orleans jail for smuggling, and a cash bonus of \$30,000 for Lafitte.

Lafitte requested a fortnight to make his decision.

He then sent the British document to Governor Claiborne, at the same time volunteering his services to the American cause. All he asked was a pardon. "I am a stray sheep wishing to return to the flock," he wrote.

Governor Claiborne called a meeting of American military leaders in Louisiana. They voted, Claiborne abstaining, to move against Lafitte and his men with United States warships.

Lafitte offered no resistance but slipped away to a friend's plan-

tation on the Mississippi. He still asked to fight for his adopted country.

Meanwhile, rough, red-haired Andrew Jackson was called to lead the American forces in the battle which Lafitte had warned was coming. Pleas were made to Jackson to let Lafitte and his men join the colors. Jackson roared, "No!" They were pirates and robbers.

After the British had captured American gunboats near New Orleans, Governor Claiborne appealed to Jackson to permit Lafitte to join up. "Old Hickory" growled something, and the Governor took it as an approval. He issued an order inviting Lafitte and his men to fight with the United States.

A few days later—on January 8, 1815—some 14,000 Wellington-trained redcoats moved against the Americans. Jackson and 3,700 sharpshooters, including Lafitte's "rowdies," waited for them behind cotton bales. Lafitte himself, on one of his boats, helped protect the water flank of the battle.

The British were routed, leaving 1,400 casualties on the field. The American dead: 13.

In our New Orleans tour, we paused at that battlefield. It is one to remember. There, victory came, in a large measure, because Louisiana's first governor gave another chance to a "stray sheep." The governor gave a second chance to Jean Lafitte, the colorful smuggler who had once publicly belittled the man who now forgave him.

—Wendell J. Ashton.

¹See Stanley Clisby Arthur, *Jean Lafitte, Gentleman Rover*, 1952 edition; Harmsworth, publisher, New Orleans, Louisiana.